

# A GENERAL INDEX

TO THE

NAMES AND SUBJECT-MATTER

OF THE

## SACRED BOOKS OF THE EAST

COMPILED BY

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OF PRAGUE

WITH A PREFACE BY

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## PREFACE

BY PROFESSOR MACDONELL

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Muller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Gottingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Muller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max Muller lived to see all but one of the forty-nine volumes published under his supervision. Now the fiftieth and concluding volume is at last finished when I myself have already arrived at advanced middle age. Owing to my early relations with the editor and my interest in the series ever since, I am glad to have this opportunity of accompanying with a few words by way of preface the volume that brings the series to an end.

The *Sacred Books of the East* include all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilization of the continent of Asia. Of the Indian religions the Vedic-Brahmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

sacred books of the Persians. Two volumes represent Islām, and six the two main indigenous systems of China, Confucianism and Tāoism. This great undertaking, planned and edited by Professor Max Muller, has been carried out by the collaboration of twenty scholars, all leading authorities in the special departments of Oriental learning to which the works translated by them belong. By thus rendering these religious systems accessible as a whole to the Western world in authoritative translations, Professor Max Muller for the first time placed the historical and comparative study of religions on a solid foundation. But with that large view of the aims and needs of scholarship which distinguished him, he saw that the investigation of the vast material here collected could not become thoroughly effective without the auxiliary aid of a separate index volume presenting that material thoroughly digested and exhaustively classified. This work he entrusted to Dr. Winternitz, who at that time was resident in Oxford and had been assisting him in bringing out his second edition of the *Rigveda* with the commentary of Sāyaṇa. The result, after various unavoidable delays, is the present volume, in which the end in view has been most successfully accomplished by the compiler, now Professor of Indian Philology and of Ethnology in the German University of Prague.

The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholar, not only because they save his time, but because they tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions. The view which prevailed among Oriental scholars in my student days was very different. About thirty years ago an eminent Sanskrit scholar began the publication of the *editio princeps* of an important and intricate work, which when completed appeared without an index. The editor declined to yield to the suggestion that he should supply one, declaring that those who wished to consult the book on any point ought to be compelled to read it through. I feel convinced that as a consequence of this attitude, research has been retarded in the

branch of learning to which the work in question belongs. Even in recent years I have hardly ever seen an index to Oriental works that has not seemed to me too meagre and consequently inadequate as an instrument of research. Very different is the character of the present substantial volume of 684 pages, which Professor Winternitz has compiled with so much thoroughness and industry. I feel no hesitation in stating that it is the most comprehensive work of the kind that has yet been published. For it is not merely a complete index like vol. xxv of the recently published *Imperial Gazetteer of India*. It also furnishes, in articles of any length, a scientific classification of the subject under various heads. Thus, in the article on Agni, the Indian god of fire, the material relating to that deity is arranged under no fewer than twenty-four subdivisions. Such fullness of treatment saves the book from the inevitable dryness from which it would otherwise suffer. Indeed, its perusal will, I believe, prove interesting not only to the expert, but even to the general reader. The volume, in fact, constitutes a handbook for the study of Oriental religions as far as represented by the *Sacred Books of the East*. By saving the student of these volumes an immense amount of time, it will greatly lighten his labours. The methodical arrangement and the co-ordination of the vast and varied material that they contain are also calculated to stimulate both the historical investigation of each, and the comparative study of all, of the religious systems dealt with in the series. Hence if I were asked to select any one of the fifty volumes of the *Sacred Books of the East* as specially useful, I should certainly choose the last. The Delegates are to be congratulated on rounding off with so valuable an addition a series that reflects so much lustre on the University Press, and has contributed not a little towards establishing its now unrivalled position as a centre of Oriental publication.

A. A. MACDONELL.

OXFORD,  
February, 1910.



## INTRODUCTORY NOTE

### BY THE AUTHOR

*Habent sua fata libelli*—not only after they have been published, but sometimes even before they are printed. It was in the spring of 1894 that the late Professor Max Müller first suggested to me that I should compile a General Index of the names and subject-matter for the complete series of the *Sacred Books of the East*. Such an Index, he thought, would be a great help to all students of the *Sacred Books of the East*, and of the greatest value for the study of the history of religions. The matter was frequently discussed between us, and we both agreed that if the Index was to be of any use it would have to be, not a bare list of names and important words, with strings of references which no one would have the patience to read through, but an *analytical* Index with *extracts* and even *verbal quotations*, from which the student, with the least possible trouble, might see to which volume and page he had to refer for any information he might want. It was many weeks before the plan took any definite shape: in June, 1894, I laid my proposal of preparing the Index before the Delegates of the University Press, who were from the beginning favourably inclined to it. But as I had to work out a specimen from which the scale and the plan of the Index could be seen more definitely, it was not until March, 1895, that the Delegates could give their final sanction to the work.

Though some of the volumes of the series were still unpublished in 1895—vol. xlv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in

the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published ; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

From the beginning it had been clear to me—and this was also Professor Max Müller's view—that this Index volume could not be made like any other Index, but must resemble a Manual of the History of Eastern Religions. For it would have been of little use to collect, under such headings as Ancestor Worship, Animals, Brahman, Buddha, Fire, Funeral Rites, Future Life, God, Gods, Prayer, Sacrifice, Soul, &c., all the passages bearing on these subjects as they occur in the volumes of the *Sacred Books of the East*. It was necessary to make *sub-divisions* in such articles, and to arrange the passages under different *sub-headings*. It was this work of arranging and condensing the raw material that caused so much delay. Many slips had to be rewritten, and the volumes of the *Sacred Books* had constantly to be referred to, and numerous passages to be verified.

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme ; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating sub-division by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will



easily find them out for himself. There was a time when German scholars scouted the idea of writing or using an Index to learned books. It was thought unworthy of a scholar to look to an Index for reference: he had to read the whole book and all the books on any given subject. But nowadays even German scholars have found out that life is short, and not only art, but in an even greater degree, science is getting very long. It has become impossible to get on without some time-saving machinery. To make this Index supply as far as possible a contrivance of such a kind has been the one and constant aim of the compiler.

*Verbal quotations* have been given—they are marked as such by the use of *italics*—from passages that seemed especially characteristic and important. That the Index should also include such verbal quotations, was one of the very first suggestions made by Professor Max Muller.

The compiler of an Index to forty-nine volumes of translations from seven different languages, belonging to as many religions, had to grapple with peculiar difficulties. He had not only to make himself acquainted with the terminologies of the different religions represented in the *Sacred Books of the East*, but also to take into account the different translations of the same terms by different translators, sometimes also different spellings of the same names in different volumes. I have tried, as far as was practicable, to collect all things belonging together under one heading, but I must apologize for any inconsistencies that will be found, especially under the letter A. There, e. g. 'Ahura-Mazda' and 'Aûharmazd' are given as two separate articles, while later on in such cases all the passages would have been collected under *one* heading. While apologizing for such and other inconsistencies (which could only have been avoided if the whole manuscript of the Index had been rewritten and its publication delayed still longer), I hope to have given so many *cross-references* that these inconsistencies will not be felt as any serious inconvenience.

When I venture to claim for this volume the title of a sort of Manual of the History of Eastern Religions, I hope I may not be misunderstood. Many books on the History and

Science of Religion have been written during the last twenty years. But most of these books are more concerned with theories on the origin and development of religion than with what, in my humble opinion, should be the foundation of all such theories—a *scientific classification of religious phenomena*. Is it too presumptuous to hope that this Index may prove to be of some help for the fulfilment of this *desideratum* of the Science of Religion? The Index may prove useful, not only for what it contains, but also for what it does *not* contain. The student of religion will look in vain in this Index for such terms as Animism, Fetishism, Tabu, Totemism, and the like. May not this be a useful warning that these terms refer only to the theories and not to the facts of religion? On the other hand, the student will be assured that everything he finds in this Index is a religious fact. Moreover, many things will be found in the Index that, from our point of view, do not refer to religion at all, but to all kinds of matters of importance for the Antiquarian—the student of ancient law, customs, manners, art, and economic life. For there is hardly any phase of human life that is not in some way or other touched upon in the *Sacred Books of the East*—for the simple reason that in ancient religion almost anything and everything has some religious aspect. This is in itself an important lesson to learn. Besides, it shows how useful the Index, and of course still more the *Sacred Books* themselves, must be for all students of the ancient civilizations of India, Persia, China, and Arabia. And if the Index should do nothing else but help to promote the study of the *Sacred Books of the East*, the time and labour devoted to its compilation will not be thrown away.

In conclusion, I have to express my sincere thanks to the Delegates of the University Press for the sacrifices incurred in the publication of this volume, and, for the patience they have shown with the many delays that have retarded the completion of the work.

M. WINTERNITZ.

PRAGUE,  
*January, 1910.*

## LIST OF RELIGIONS

### REPRESENTED IN THE SACRED BOOKS OF THE EAST

- I. VEDIC-BRĀHMANIC RELIGION.
  - (a) Prayers and Hymns, vols. 32, 42, 46.
  - (b) Magic, Rites, and Theology, vols. 12, 26, 29, 30, 41, 42, 43, 44.
  - (c) Philosophy, vols. 1, 8, 15, 34, 38, 48.
  - (d) Laws, vols. 2, 7, 14, 25, 33.
- II. BUDDHISM, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.
- III. JAINA RELIGION, vols. 22, 45.
- IV. CONFUCIANISM, vols. 3, 16, 27, 28.
- V. TĀOISM, vols. 39, 40.
- VI. PARSI RELIGION, vols. 4, 5, 18, 23, 24, 31, 37, 47
- VII. ISLĀM, vols. 6, 9.

## LIST OF TRANSLATORS

### OF THE SACRED BOOKS OF THE EAST

- Beal, Samuel, vol. 19.
- Bloomfield, Maurice, vol. 42.
- Buhler, Georg, vols. 2, 14, 25.
- Cowell, E. B., vol. 49 (i).
- Darmesteter, James, vols. 4, 23.
- Eggeling, Julius, vols. 12, 26, 41, 43, 44.
- Fausbøll, V., vol. 10 (ii).
- Jacobi, Hermann, vols. 22, 45.
- Jolly, Julius, vols. 7, 33.
- Kern, H., vol. 21.
- Legge, James, vols. 3, 16, 27, 28, 39, 40.
- Max Muller, F., vols. 1, 10 (i), 15, 30, 32, 49 (ii).
- Mills, L. H., vol. 31.
- Oldenberg, Hermann, vols. 13, 17, 20, 29, 30, 46.
- Palmer, E. H., vols. 6, 9.
- Rhys Davids, T. W., vols. 11, 13, 17, 20, 35, 36.
- Takakusu, J., vol. 49 (ii).
- Telang, Kāshināth Trimbak, vol. 8.
- Thibaut, George, vols. 34, 38, 48
- West, E. W., vols. 5, 18, 24, 37, 47

## ABBREVIATIONS

Av. = Avesta.

&c. (after a reference) = 'and frequently in the same volume.' (For instance, on page 22, col. 1, line 17 the '&c.' means that Agni the Hotr, priest occurs frequently in volume 46.)<sup>1</sup>

n. = name.<sup>2</sup>

q. v. = quod vide.

n. d. = name of a deity.

Sk. = Sanskrit.

n. p. = name of a person.

t. c. = title of chapter or part of a work.

n. pl. = name of a place.

t. t. = technical term.

Phl. = Pahlavi.

t. w. = title of a work.

Pr. = Prâkrit.

Zd. = Zend.

References. The large arabic figures denote volumes, the smaller arabic pages, and the smaller roman pages of the Introductions.

<sup>1</sup> Where a very large number of references are given, some references have been italicized to point out the more important passages.

<sup>2</sup> But after a figure, referring to the number of page, = note, and after a Sanskrit term = neuter.

## LIST OF THE 49 VOLUMES OF THE SACRED BOOKS OF THE EAST

VOL.-	VOL.	VOL.
✓ 1 Upanishads.	16 Texts of Confucian-	32 Vedic Hymns.
✓ 2 Sacred Laws of	ism.	33 Minor Law-Books.
Âryas.	17 Vinaya Texts.	34 Vedânta-Sûtras.
3 Texts of Confucian-	18 Pahlavi Texts.	35 } Milinda.
ism.	19 Fo-sho-hing-tsan-	36 }
4 Zend-Avesta.	king.	37 Pahlavi Texts.
5 Pahlavi Texts.	20 Vinaya Texts.	38 Vedânta-Sûtras.
6 Qur'ân.	21 Saddharma-	39 } Texts of Tâoism.
7 Institutes of Vishnu.	pundarika.	40 }
8 Bhagavadgîtâ, &c.	22 Gâna-Sûtras.	✓ 41 Satapatha-
9 Qur'ân.	23 Zend-Avesta.	Brâhmana.
10 (i) Dhammapada	✓ 24 Pahlavi Texts.	✓ 42 Atharva-veda.
10 (ii) Sutta-Nipâta.	✓ 25 Laws of Manu.	✓ 43 } Satapatha-
11 Buddhist Suttas	✓ 26 Satapatha-	Brâhmana.
✓ 12 Satapatha-	Brâhmana.	45 Gâna-Sûtras.
Brâhmana.	27 } Texts of Confucian-	✓ 46 Vedic Hymns.
13 Vinaya Texts.	28 } ism (Lî Kî).	47 Pahlavi Texts.
✓ 14 Sacred Laws of	29 } Grihya-Sûtras.	48 Vedânta-Sûtras.
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*Agigarta Sauyavasi*, king *Hariṣandra* bought *Sunabrepa* the son of A. S., 14, 87; 44, xxxiv sq.; saved himself from starvation by selling his son, 25, 424, 424 n.

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**Agita**, a Bhikkhu who was reciter of the Pâtimokkha at the council of Vesālī, 20, 408; n. of a Tīṇthakara, 22, 280; n. of a Bodhisattva, 49 (ii), 90; conversation between Buddha and the Bodhisattva A., 49 (ii), x, 61-9; applauds the speech of Buddha, 49 (ii), 72. *For* Maitreya Agita, *see* Maitreya.

**Agita-Kesakambali** (i.e. A. of the garment of hair), n. of a teacher, 10 (ii), xii, 86 sq.; 11, 106; an Arhat possessed of Iddhi, 20, 79; and Milinda, 35, 8; his materialistic doctrines, 45, xxiii sq.

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**Agni**, the God of Fire.

- (a) His births, his mothers, his parents
- (b) Forms and abodes of A.
- (c) Myth of the hidden A.
- (d) Names of A
- (e) Anthropomorphic conception of A (his body, his food and drink, his chariot and horses, his wives, children, &c.)
- (f) Theriomorphic conception of A, and his relations to animals
- (g) His relation to the other gods in general
- (h) A. as related to individual other gods
- (i) A. and the solar deities (Āditya, Sūrya, Usha, the Arvins)
- (j) A. as destroyer of demons and all hostile powers
- (k) Excellent qualities and transcendent powers of A
- (l) A. as a kind and helpful god
- (m) A. the god of the house and the clan
- (n) A. as connected with women and marriage
- (o) A. as the sacrificial fire and the Fire-altar
- (p) Men (or demigods) and families who first established A
- (q) A. as a priest, and his relations to the priesthood
- (r) A. in his relation to the Sacrifice and the Sacrificer
- (s) Sacrifices to A
- (t) Prayers to A., and A. as related to prayers (and metes)
- (u) A. as connected with Veda and Veda-study

(v) A. in his moral character

(w) A. as a supreme God of Heaven and Earth

(x) A. in philosophical speculations.

(a) **HIS BIRTHS, HIS MOTHERS, HIS PARENTS.**

*Thou, O A., the flaming one, (art born) from out the Heavens, thou (art born) from out the Waters and the stone (the flint); thou (art born) from out the forests and the herbs, thou art born bright, O Lord of men, (as belonging) to men, 46, 186, 189; he has been born in the dwellings as the first, at the bottom of the great (air), in the womb of this air, footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull, 46, 308; puzzles or mysteries concerning the birth, &c. of A., 46, 114 sq.; A. is water-born, cow-born, law-born, is born from the sky, from the breath, 41, 281, 283 sq.; A. born from A., from the pain of the earth, or of the sky, 44, 202; generation of A. (fire-altar), and fashioning the embryonic A., 41, 251-6, 300-3, 309, 310 sq., 319 sq., 344, 351 sq., 354, 358, 362-5, 398 sq.; when the altar is built, A. is born, 41, 332 sq.; the gods wondered at his birth, 46, 219; A. is born at once, 44, 89; his secret birth, 46, 366, 368; when created, sought to burn everything, 12, 342; of double birth, celestial and terrestrial, 46, 52, 141, 176; A. who is born and A. who will be born, twins, 46, 57, 59; grows up within the plants, within the children, and within the sprouting grass, 46, 61; his three births, in the sea, in heaven, and in the waters, 46, 114, 116, 308; his highest and lower birth-places, 46, 215; has three lives, and three births from the Dawn, 46, 275 sq.; produced by the ten young women, i.e. the fingers, by attrition, 46, 75 sq., 114, 116, 147, 150, 160, 256, 287, 292, 294, 302 sq., 306, 341, 391, son of strength, or offspring of vigour, 32, 21 sq.; 41, 255; 46, 16, 45 sq., 92, 103, 119 sq., 129, 147 sq., 157, 209, 211, 220, 261, 268, 273, 277, 289, 291, 297, 300, 316, 352, 371 sq., 375 sq., 382, 385, 391, 403; born living from the dry wood, 46, 64; one blows upon A.*

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46, 67; the gods have procreated A by their thoughts, 46, 228; son of Tvashtri, 46, 114, 116, 248, 251.

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discovered by the gods, 46, 54 sq., 61, 64, 66, 82, 84, 127, 173, 175; Pragāpati searches for the hidden A., 41, 161 sq., 360; concealed by the *Paris*, 12, 245; hid himself in an *Arvattha* tree, 32, 329; went away from the gods, and entered the *muṣṣa* grass, 42, 249; dwelt in secret, 44, 192; 46, 241, 256; brilliant, though hidden in secret, easily to be found, 46, 343, 385; putting down his feet in secret like a thief, A. has enlightened and freed Atri, 46, 399; searching and digging for A., 41, 200-22, 241 sq.; the hidden A. found by the thoughtful men, 46, 61; the *Angras* have discovered the hidden A., 46, 391 sq.

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*Sikbin*, 21, 5 n.; expiatory cake offering for A. *Suki* (the bright), 12, 304 n., 305 sq., 307 n., 308; 44, 194; A. *Svishtakrit* (maker of good offerings), established by the gods, 12, 151; offerings and prayers to A. *Svishtakrit*, 2, 202, 299; 12, 152, 152 n., 158, 199-208, 247, 320 sq., 334, 364, 372, 372 n., 382, 403, 412, 414, 14, 304; 25, 90; 26, 205 n., 207, 209, 316 n., 351 sq., 351 n., 383, 391 n., 395; 29, 43 sq., 84, 163 sq., 175, 192, 204, 208, 222, 272, 279, 290, 337, 352, 387, 391, 420; 30, 22, 35 sq., 40, 100, 102, 145, 158, 191, 196, 222, 227, 236, 240, 242, 254, 264-6, 289 sq., 294; 41, 40 sq., 71-3, 105, 112 sq., 184; 44, 3 n., 11, 18 sq., 36 sq., 41, 54, 65, 189 n., 253 sq., 253 n., 336 n., 337-9, 337 n., 351 n., 356, 358, 483; A. *Svishtakrit* is *Rudra*, 44, 338; A. *Tantumât* worshipped, 29, 136; is *Tanûnapât*, 46, 10, 303; see *Tanûnapât*; is the *Usrg* of the gods, the good-minded lord of prayers, 46, 52, 233, 261 sq., 297; A. *Vaisvânara*; the other *Agnis* (the other fires) are verily thy branches, O A. In thee all the immortals enjoy themselves. *Vaisvânara*! Thou art the centre of human settlements; like a supporting column thou holdest men The head of heaven, the navel of the earth is A., he has become the steward of both worlds. Thee, a god, the gods have engendered, O *Vaisvânara*, to be a light for the *Ārya*, 46, 49; A. V. blazes sevenfold within the body, 8, 259; A. V. is the fire within man, by which the food is digested, 15, 193, 294, 312 sq.; 34, 143 sq., 146 sq.; 48, 287, 290 sq.; the sun rises as A. V., 15, 272; 41, 391; A. V. has mounted the firmament, the back of heaven, 46, 229; A. V. unites with the sun, 46, 127; A. V. as the funeral fire, 42, 12, 43, 58, 242, 580; what comes into connexion with A. V. becomes cooked, 41, 349, 398; the fiery spirit of A. V., 41, 404; A. V. is the elemental fire, 34, 144, 147; A. V. is the divinity whose body is fire, 34, 144, 147; A. V. cannot be the divinity of fire, or the element of fire, 34, 148 sq.; A. V. is all the fires, 41, 248; A. V., the third of the

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(e) ANTHROPOMORPHIC CONCEPTION OF A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

The bricks of the fire-altar are his limbs, 41, 156; has three heads and seven rays (or reins), 46, 167, 168; with many faces (the fires), 46, 103, 248, 280; whose face is turned everywhere, 46, 125; whose face shines with ghee, 46, 158, 221, 391; his face is bright and beautiful, 46, 157 sq., 302, 340; ghee is his eye, 46, 293; is kindled four-eyed, 46, 23, 29; looks round with a hundred eyes, 46, 137; thousand-eyed, 41, 409; 42, 402; 46, 104; with fiery, golden, strong jaws, 46, 33, 45, 157, 193, 303, 413; eats with his sharp jaws, he chews, he throws down the forests, 46, 157; spreading through the forests, shears the hair of the earth, 46, 54, 61, 129, 173; with sharp teeth, 46, 103, 335, 344, 360; the gold-toothed, 46, 366, 382; the tongues of A., 12, 74; 44, 189, 351; 46, 141, 144, has seven tongues, 43, 205, with the sweet or sharp tongue, 46, 52, 153, 308, 340, 344, 416, 418; with agreeable speech, 46, 352; is yellow-haired, 43, 105, the flames, his golden hair, 46, 42, 129, 148, 268, 275, 296, 385; golden-bearded, 46, 382; his beard shaven by *Pûshan*, 30, 217; whose back is covered with ghee, 46, 375, 397; called the dark-necked-one, 44, 316 sq.; 46, 248; with ruddy limbs, 46, 148, 248; A. is gold-breasted, 32, 416; golden-coloured, 46, 232, 234 sq., 325, 366; gold his seed, 12, 322; 26, 54, 59, 63, 238, 390; 44, 187, 275 n., 462, 467; the milk of the cow is A.'s seed, 12, 326, 330; 26, 54;

feeding A. by kindling sticks, 41, 254-63; plants the food of A., 42, 42; 48, 335; A. is the eater of food, 1, 159, 12, 301, 323; 15, 314, 34, 116 sq.; 44, 63; food offered to A. the eater of food, 12, 303; food-gainer, 12, 127; drinking Soma, 46, 110, 128, 304; adorned with ghee, 46, 137, whose robe is ghee, 46, 275, 296; shoots with arrows, 46, 331; the red horses or flames of A., 32, 16, 19 sq., 24-7, 39; 46, 42, 141, 144, 167 sq., 202, 244 and 246 (seven-tongued), 308, 316, 340 sq., 379 sq.; the stallions of A., 32, 140; harnesses his steeds, 41, 399; the seven reins (or rays) of A., 46, 206-8; has a red or brown horse, 41, 257; 42, 422; *when thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke. A! May we suffer no harm in thy friendship*, 46, 109, 149, 217; comes in a golden chariot, 46, 232, 233, 245, 269, 308, 348; his chariot is light, 46, 141; whose chariot is lightning, 46, 268; compared to a charioteer, 46, 160, 162, 193, 233, 292; is the quick chariot, 46, 261 sq.; wives of A., 46, 59, 141-5, 220, 225 sq., his wife, the flame, 21, 372 n; the lover of the dawn, 46, 67; the dawns, his divine consorts, 46, 336; beloved by Night and Dawn, 46, 74, 76; is the mate of the *Krittikās*, 12, 283; is the mate of *Vedi*, 48, xvii, xvii n.; legend of A. courting the waters, 12, 277 sq., 277 n.; as a father begat the ruddy cows (dawns), 46, 220, 227; the germ of beings, the father of *Daksha*, 46, 296; produced *Ekata*, *Dvita*, and *Tiita*, 42, 521; the kinsman or brother of the rivers, 46, 54.

(f) THERIOMORPHIC CONCEPTION OF A., AND HIS RELATIONS TO ANIMALS.

A. (fire-altar) is an animal, 41, 342, 361, 363, 399 sq.; 43, 40, 50, 78; identical with the animal victims, 41, 164-6; *Pragāpati* wishes to perform sacrifice with A. as the victim, 44, 128; rules over all animals, 42, 50; A. was an animal, and was sacrificed, and he gained that

world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, *vr̥ṣhan*, 32, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; Nights and Dawns have been lowing for A., as for the calf, 46, 193; the young calf, which Night and Dawn suckle, 46, 114, 116, 119, 124, 167 sq.; compared to a horse, 12, 102 n., 109, 121; 46, 16, 57, 67, 91, 158, 176, 206 sq., 217, 220, 229, 285, 292, 296 sq., 302, 317, 344, 360, 363 (white racer); shaking his tongue among the plants he waves his tail like a horse, 46, 202, led forward by a great rope (like a horse), 46, 308, 312; is cleaned or groomed like a horse, 46, 360, 364; the horse is A., 41, 204, 212; the white horse, 26, 149; 41, 360; led forward by the horse, 41, 356 sq.; white horse led in front of Agni, 41, 359; a horse (sun) indicates A. at the *Agnikāyana*, 41, 207-12; the roaring snake, 46, 103, 105, the serpent with beautiful splendour, the winged (son?) of *Pr̥ṣṇi*, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273-5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 26, 343, 343 n.; 41, 187; *see also above*, p. 13, A. *Purīṣya*; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 30, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61-3; implored for nourishment of the cow, 46, 222; accompanied by

three milch cows (oblations or dawns?), 46, 206, 208; has perforated, as it were, the pure udder of the cows, 46, 309, has found the cows (the waters, the sun), 46, 397 sq.

(g) HIS RELATIONS TO THE OTHER GODS IN GENERAL.

Conveys the sacrifice to the gods, 12, 102 sq. n., 113, 116 sq., 127, 322; 38, 255; 41, 398; 43, 124, 268; 46, 32, 42, 61, 83, 100, 135, 179, 222, 256, 283, 300, 302, 348, 397; the carrier (vahni) of oblations, 32, 37 sq.; 46, 37 sq., 52, 138, 228, 241, 259, 261, 296, 303, 346, 375, 379, 391, 416, 418, 423; the gods made him the carrier of offerings, 46, 261, 275, 385 sq.; the approacher of the gods, 43, 194; conveys the oblations addressed to the manes, 7, 84; brings the gods to the sacrifice, 12, 117 sq., 134, 203, 426 sq.; 26, 377; 43, 197 sq.; 46, 1, 6 sq., 8, 24, 37 sq., 42 sq., 92, 100, 108, 153, 179, 236, 241, 244, 249, 268, 279, 291, 316, 346, 364, 375, 377, 418; A. invoked to bring A. to the sacrifice, 12, 426 sq., 427 n.; 46, 38, 41; the helpful carrier of the gods, 46, 137, 249, 307; the messenger of gods and men, 12, 103 n., 110 sq., 121, 129, 26, 115; 30, 10, 110, 145; 42, 64, 113; 46, 6, 31, 37 sq., 52, 74, 83, 92, 179, 209, 215, 217, 232, 240, 244, 257, 261, 275, 308, 316, 343 sq., 346, 348, 372, 380, 385, 391, 412, 418; knows best the ascents to heaven, 46, 344, 346; the steward of the gods, 46, 202, 307; calls the gods to the feast, 12, 91; the best invoker of the gods, the dispenser of a thousand bounties, 44, 66; invoked to announce the song to the gods, 46, 16, 273; promulgates all the races of the gods, 42, 50, 308; knows the gods well, 12, 133; prepares the way that leads to the gods, 42, 184; legend of the gods who deposited their beasts with A., 12, 347; legend of the gods depositing all forms with A., 12, 314 sq., 314 n.; passed over from the gods to men, but not with his whole body, 12, 306; the gods have set him to work at the bottom

of the an, 46, 193; the gods have established A. among men, 46, 202, the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying *Vrtra*, 12, 408 sq., 418, 449 sq.; has by fighting gained wide space for the gods, 46, 49; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 61; gods afraid of A. (*Rudra*), 43, 156 sq., 202; A. going in front of the gods is anointed with the song, 46, 180; *A. is the head, the progenitor of the gods, he is the lord of creatures*, 26, 218; the progenitor of deities, 12, 386; is the first of all gods, 7, 265; 42, 160; is the leader of the divine hosts, 26, 184; is god of the gods, 46, 109; the banner of the gods, 46, 17, 221; *A. is all the deities, since in A. one offers to all deities*, 41, 44; 12, 162 sq., 168; 26, 12, 90, 428; 41, 285; A. (*fire-altar*) is all beings, all the gods, 43, 388; is the self, the body of all the gods, 41, 369; 43, 256; 44, 505; is the out-breathing of the gods, 43, 295; identified, in turn, with all the gods, 46, 186-92; identified with *Varuna*, *Mitra*, the *Virvedevâs*, *Indra*, and *Aryaman*, 46, 371.

(h) A. AS RELATED TO INDIVIDUAL OTHER GODS.

A. and *Āditya*, see below A. *Vāyu*, *Āditya*, and see (i) Agni and the solar deities; A. and *Asvini*, see (i) A. and the solar deities; A. compared with *Bhaga*, 46, 281, 401; A. could not burn a straw put before him by *Brahman*, 1, 150; runs away from terror of *Brahman*, 15, 59; *Brahman* is A., 43, 85; is

the mouth of Brahman, 48, 289; fastened the amulet on, which *Bṛhaspati* tied, 42, 85; identified with the regions (*Disas*), 43, 70, 164 sq., 246, 263, 263 n.; A. incites *Dyaus* to commit incest with his daughter, 46, 74, 78; identified with *Druva*, 46, 405 sq.; A. is the *Gandharva*, his *Apsaras* are the herbs, 30, 146 n.; 43, 231, joined with *Idā*, 46, 375; A. and *Indra*, mutual relation between them, 12, xvi sq. n., 119; is speech, I breath, 41, 154, I the nobility, A. the priesthood, 43, 342, 344; the place of A., I., and the *Vīve Devās* at various sacrifices, 12, xviii sq. and n.; 'For me have A. and I. accomplished my divine aim,' 30, 179; sacrifice to A. and I. every month for one year after the child's birth, 30, 59; offerings to A. and I., as destroyers of demons, 42, 64; A., I., and *Sūrya* worshipped at the *Shodasin*, 26, 404-6; A. and I. drink the pressed *Soma*, 46, 285; 291; brought the *Soma*-drink to *Indra*, 42, 116, 241; finds *Indra* and stays with him, 12, 175 sq.; *Dhātṛi* shaved the head of A. and I., 29, 185; I., *Soma*, and A., 26, 22; 42, 117, 122, 222, 44, 441; A., I., *Sūrya*, superior gods, 26, 402-4; kings appear as A., I., *Soma*, *Yama*, and the God of Riches, 33, 217 sq.; see also under *Indra*; *Kāma* and A. invoked together, 42, 221 sq., 359, 592; A. is *Ketā*, 29, 348; invoked in company with the *Maruts*, 32, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 375, 386, 392 sq., 399; 46, 82, 84, 266, 292 sq.; A. and the *Maruts* invoked at the restoration of an exiled king, 42, 112, 328; produced the host of the seven *Rṣhis* or of the *Maruts* (?), 46, 75, 80; compared with the *Maruts*, 46, 130, 138, 341; the *Maruts* the guardsmen, and A. the chamberlain of king *Marutta*, 44, 397; and *Mitra* (or 'friend'), 32, 82, 94; is great, and a friend, like *Mitra*, 46, 38, 46, 100, 158, 193, 202, 333, 341, 371, 389, 401, identified with *Mitra*, 46, 109, 112, 119, 240 sq.; and *Mitra* invoked together, 46,

387; A., *Mitra*, *Varuna*, and the *Maruts* sing to A. a pleasant song, 46, 268; *Sūrya*, A., and *Pragāpati*, the deities of the *Agnihotra*, 29, 161, 161 n., sacrifice to A. and *Pragāpati*, 33, 376; restores *Pragāpati* who had become relaxed, 41, 151-4, 168, is the right aim of *Pragāpati*, 43, xx; is the progenitor of the deities, he is *Pragāpati*, 12, 386; *Pragāpati* identified with A., 41, xxvii, 144, 148, 151, 153 sq., 165, 167-9, 172 sq., 174, 183, 240 sq., 245, 284, 290, 309, 313, 330, 341, 353, 377, 386; 43, xvii, xix-xxiii, 66; 44, xviii, 275 n.; A. (fire-altar) is *Pragāpati*, 43, 49, 54, 57, 70 sq., 92, 127, 159 sq., 181, 189 sq., 229, 234, 270, 300, 300 n., 309, 313-15, 321-7, 341, 345-7, 349-52, 362; *Prithivī* (Earth) with A. invoked in danger, 29, 232; oblations to Earth and A., 29, 321, if *Apāna* is satisfied, the tongue is satisfied, if the tongue is satisfied, A. and the earth are satisfied, 1, 90; terrestrial serpents belonging to A., 29, 328 sq.; is the lotus of this earth, 26, 277; A. is this earth, 41, 154 sq., 169, 183, 347, 364, *Pūshan* has shaven the beard of A., 30, 217; offering to A. and *Pūshan*, 41, 54 n., 55; *Rudra* and A., see (d) Names of A.; *Savitrī* brought A. above the earth, 15, 238, raises his arms like *Savitrī*, 46, 115; like *Savitrī* he has sent his light upward, 46, 340; is truthful like *Savitrī*, 46, 88; is *Savitrī*, 41, 191 sq.; *Savitrī* and A. invoked together, 42, 210; *Skanda*, son of A., 49 (i) 12; A. and *Soma*, offerings to A. and S. conjointly, 2, 299; 12, 43, 159-75, 202, 250, 364; 25, 90; 26, 106-8, 155-62; 29, 161, 390; 30, 254, 336; 41, 45, 54 n., 56, 69, 71; 44, 254, 350 n.; new and full moon offerings to A. and S., 12, 43, 236 sq., 375, 377-80, 377 n.; 29, 17 n., 392; 30, 37; 44, 3 n., 6, 16, 36 sq., 54; animal sacrifices for A. and S., 2, 68; 26, 82 sq., 162, 181-222, 225; 30, 346; 38, 274, 274 n.; 41, 68 sq.; 44, 141, 372 n., 404; 48, 598; A., S., and *Vishnu* are made parts of the thunderbolt, 26, 108, 108 n.; oblations to A.

and Vishnu, at the Darapeya, 41, 113 sq., 116 n., 118; A. and S. invoked against sorcerers, 42, 65; for A. and S. the Brahmins beg the sterile cow, 42, 176; relation between A. and S., 26, xviii sq.; offering to A. first, then to S., 26, 386; what is dry relates to A., moist to S., 12, 169, 175; black related to S., white to A., 12, 175; the waters support A. and S., 42, 146 sq.; A. the day, S. the night, 26, 108; from out of A. and S. the gods formed the day of fasting, 44, 139; A. compared with Soma, 46, 360, 362; glory of Indra, A., and S., 26, 22; 42, 117, 122, 222; A. and *Sūrya*, see (1) A. and the solar deities; *Trita* blows upon A., 46, 387; A. and *Ushas*, see (1) A. and the solar deities, A. and *Vāk* (speech), 26, 365 n., 367 n.; having bestowed a share on A., he bestows lordship on speech, 43, 67; A. worshipped in connexion with *Varuna*, 26, 383; 46, 307; *Varuna*, Soma, A., 42, 135; A. alone rules over gods like *Varuna*, 46, 157; *Varuna*, *Mitra*, A., 26, 285 sq.; 46, 236; through A., *Varuna*, *Mitā*, and *Aryaman* are glorious, 46, 148; *Varuna* identified with A., 43, 238 sq.; 46, 240; and the *Vasus*, see above, p. 14; A., *Vāyu*, and *Indra* are above the other gods, 1, 151; A. who sees, *Vāyu* who hears, *Āditya* who brings to light, 2, 114; A., *Vāyu*, and *Āditya* (or *Sūrya*), 1, 203; 15, 48 sq., 308; 30, 152 sq.; 43, 187; 44, 265, 291; A. divided himself into A., *Vāyu*, and *Āditya*, 15, 75; 41, 284; A. and the earth, *Vāyu* and the air, *Āditya* (*Sūrya*, sun) and the sky or heaven, 12, 325-7; 30, 231; 41, 204, 43, 90 sq.; 44, 27; A., *Vāyu*, and *Āditya* are all the light, 1, 54; 41, 210, 239; 43, 388 sq.; 44, 102, 508, A., *Vāyu*, and *Āditya* are the hearts of the gods, 43, 162; light is A., might *Vāyu*, glory *Āditya*, 44, 173; A., *Vāyu*, *Āditya*, and *Kandramas* identified with the four fires, 44, 127; A. is *Vāyu*, 43, 363; A. is *Virāg*, 43, 360; is *Virāg*, is the regions, is the vital airs, 43, 70,

164 sq.; A. and *Vishnu* are the two halves of the sacrifice, 26, 12; offerings to A. and *Vishnu*, 12, 7; 26, 12 sq.; 29, 18 n.; 41, 44 sq., 54 sq., 54 n., 247 sq.; 44, 140; *Vishnu* and A. identified, 41, 276, A. is *Visvakarman*, 43, 189 sq., 204, 266-8, 266 n.; invoked with *Virvakarman*, 44, 202 sq.; A. (the funeral pyre) the guide to *Tama's* seat, 42, 90; A. is death, 12, 324; 38, 267; 43, 365.

(1) A. AND THE SOLAR DEITIES  
(ĀDITYA, SŪRYA, USHAS, THE ASVINS).

*The Sun appeared when A had been born*, 46, 326, 330; the Red one, the rising sun, 32, 21-3; A. is the sun (*Āditya*, *Sūrya*), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 43, 195, 349, 363; 46, 49, 116, 167 sq., 193; see also above A. *Vaisvānara* (p. 13); A. is the piece of gold shining between heaven and earth, 46, 119, 124; is placed on the highest skin (the sky?), 46, 164, 166; is like the sun, 46, 67, 173, 176, 194, 213, 230, 268, 350, 418; established in the sun, 43, 239 sq.; 46, 70, is sun-rayed, 43, 105; A.'s breath taken by the sun, whence fire does not blaze, unless fanned, 44, 130; is the light, when the sun goes down, 12, 335; the light of men, 12, 361; 43, 117; is all the light in this world, 41, 384 sq.; by kindling A. men make the sun rise, 46, 379, 381, 403 sq.; discovered the light, 46, 293; has found the sun, 46, 119, 233, 292, 397 sq.; the sun, the day, and the waxing half-moon relate to A., 12, 169; the sight of A. and the sun, i.e. this life, 42, 53; is heat and light, to him offering is made in *Āditya*, at the *Agnihotra*, 44, 112 sq.; A. united with A., *Savitri*, *Sūrya*, 44, 469 sq.; by means of A. and *Āditya* the sacrificer ascends to heaven, 44, 473; the eye of *Sūrya*, the eyeball of A., 26, 77; *Sūrya*, the eye of *Mitra*, *Varuna*, and A., 26, 343; 41, 408; A., *Sūrya*, the waters, and all

the gods, 42, 205; the brilliancy of A. and Sūrya transferred upon a king, 42, 116; A. and the man in the sun are not equal, 38, 267; one half of the year (when the sun moves northward) belongs to A., 15, 316; A. on this side, and the sun on the other side of the world, 44, 405; hymns addressed to A. in his matutinal character, together with Ushas, the Asvins, and Sūrya, 46, 37-9, 42-4, 281, 356-9; awakens at dawn, 46, 131, 230, 240, 341; reigns by night and at the break of dawn, 46, 103; is the splendour of the dawn, he makes the dawns shine, being kindled in the morning, 46, 108, 194, 244, 271, 363, 423, praised and kindled in the evening and at dawn, 46, 213, 307, 354, deity of the eastern region, 26, 50, 41, 206, 291, 42, 192, 43, 3 sq. and n, 105, 199, 337; the Kṛttikās (in the east) and the month Kārttika sacred to A., 7, 265; 12, 282 sq.

(J) A. AS DESTROYER OF DEMONS AND ALL HOSTILE POWERS.

A. is the repeller of the Rakshas, 12, 35 sq., 46, 157 sq., 365; 26, 99, 158, 187, 380 sq.; 41, 52, 371 sq. n.; 42, 64 sq., 402; 44, 464, 497, 46, 49, 102, 346, 367 sq., 397; invoked as Rakshohan, for protection against sorcerers, demons, and evil, 42, 35 sq., 40, 64 sq., 77, 190, 408, 475; spells and wicked men, 46, 32 sq., 96, 103, 109, 125, 138, 170, 181, 233, 271, 273, 277, 289, 326 sq., 331-4, 352, 372, 375, 383; has encompassed the demons, 30, 212; invoked against the demons harassing children, 30, 212; with A. the gods conquered the demons (Asuras), 12, 54 sq., 57; 42, 180, 46, 303, gainer of battles, helps against spells, 42, 78, 180; is removed from the demon of hostility, 42, 51, 365; invoked to drive away fever, 42, 1, 443; takman (fever) comes, as it were, from A., 42, 3; drives away sickness, 46, 6; the destroyer of darkness, 46, 141; removes the poison of snakes, 42, 154; the destroyer of enemies or of Vṛtra, 46, 49, 51, 92, 102, 281; the conqueror of deceitful foes, 46, 129,

360; the repeller of shafts, 48, 100; devours the hateful enemies, thieves and robbers, 41, 259; invoked against rivals and enemies, 42, 210 sq., 221 sq.; removes sins and their consequences, 42, 163-5, 167, 525; 46, 181; drives away all evils, 12, 345; 41, 229, 360; 43, 84 sq., burnt up the evil of the gods, 41, 259; is the remedy for cold, 44, 315

(K) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.

A. is a sage, 12, 91; 44, 189, 192, 194, 46, 22 sq., 75, 103, &c., is skilful, thoughtful, 46, 269, 391; the omniscient, 46, 303, 375; the great seer, the best Rishi, 46, 114 sq., 118, 283; compared to a Rishi, 46, 57; a singer, 46, 271; a good guide, 46, 317; is the guide of Brāhmanas, 42, 170; is the eye of gods and men, 43, 199 sq.; knows the birth of gods and men, 46, 70; is immortal, 12, 261; 42, 57; 43, 296; 46, 37 sq., 70, 100, 217, 232, 269, 281, &c.; alone was immortal, when the gods were still mortal, 12, 310; gods laid immortality into A., 43, 156, 177 sq., 256; the gods made him the navel of immortality, 46, 275; the mortals have generated the immortal A., 46, 303; has a knowledge of immortality, 42, 60; reigns over immortality, 46, 423; is busy for the sake of immortality, 46, 291; the drink of immortality is in his mouth, 46, 293; is imperishable and inexhaustible, 30, 231; 41, 284, is long-lived through the trees, 29, 294; never grows old, 46, 131, 167, in whom all life dwells, 46, 138; endowed with hundredfold life, 46, 176; the ancient one, 46, 268 sq., 281; having grown old he has suddenly become young again, 46, 202, the youngest god, 12, 102 n., 108, 108 n., 120, 204; 41, 257 sq., 284, 296, 413; 43, 204; 46, 31, 33, 37, 147 sq., 170, 181, 211, 256, 279, 300, 317, 331 sq., 354, 364, 372, 385, 418, 420; the young child, 1, 141, 142, 145, 164; is like a beautiful youth, 46, 217, is ever-young, a youthful sage, 43, 276;

44, 189; 46, 13, 23, 363; is lord of all powers, 46, 114 sq.; is self-dependent, 46, 281, 350, 354, 371; possesses mysterious power, 46, 389; is the lord and increaser of strength, 46, 164, 259, 380; the baby quail, by the mystic Act of Truth, drives back the great A., 35, 180 n., 185 n.

(l) A. AS A KIND AND HELPFUL GOD.

A guardian and a father, 44, 439; 46, 23 sq.; leads one over the paths, 44, 438, is like a beloved wife, 46, 88; the good abode is A., for A. abides with all creatures in this world, 44, 457; is the friend of men, 32, 82, 94; 44, 189; 46, 95; the safest and nearest of the gods, 12, 163; is the lowest god, i.e. nearest to men, 46, 307, 311; looks on all creatures, since he has been born, 46, 137, gives health and wealth, 12, 236; 26, 241; 32, 194; 46, 379; strength, beauty, and wealth dwell in A., 46, 188; winner of horses, giver of wealth, 46, 209; invoked for the treasure of Dyaus or Heaven, 46, 308 sq.; lord of treasures, 44, 192, 46, 49, 52, 70, 82, 215, 375; addressed as food on which everything lives, 46, 37, 40, every nourishment goes towards A., 46, 75, all-enhancer, 46, 281; is all-wealthy, 46, 157, 170; is a bountiful Lord (maghavan), 46, 131, 167, 187; is like the udder of the cows, and the sweetness of food, 46, 67 sq., called 'the well-harnessed wealth,' 46, 89, 91; gives wealth, long life, offspring, victory, and booty in battle to those who praise him, 46, 22 sq., 31 sq., 37, 45 sq., &c., a healer, creator of medicine, 30, 143, 145; the god who gives rain, 46, 292, 302.

(m) A. THE GOD OF THE HOUSE AND THE CLAN.

The householder or lord of the house (grihapati), 42, 183; 44, 189, 46, 31, 52, 64, 130, 176, 352, 385, 413, *see also above* A. Grihapati (p. 13); worshipped in the house, 46, 88; the guest of the clans, or of the house, 41, 281, 290, 292; 46, 137, 202, 228, 233, 292, 309 sq., 364, 371,

375, 385, 405; the house-lord of this world, 26, 453 n.; worshipped at the house-building, 29, 347; worshipped on entering a new house, 29, 95 sq., 42, 141; worshipped on returning home from a journey, 29, 97; protects the house, 12, 358 sq.; invoked to protect the house from fire, 42, 147; prayer to A., at the removal of a house, 42, 194-6, 600; a friend of the house (damūnas), 46, 67, 142, 221, 229 sq., 233, 240, 332, 352, 364, 375, 385; is in every house, 46, 343; the lord of the human clans, 46, 13, 52, 130, 187, 233, 363, 375, 379, 387; is the shepherd of the clans, 46, 108, 119; belongs to many people, dwells among all the clans, 46, 31, 54, 67, 102, 104, 173, 229 sq., 261, 379, 397, 414; the king or leader of the human tribes, 46, 49, 194, 244, 259; protects all settlements, 46, 88.

(n) A. AS CONNECTED WITH WOMEN AND MARRIAGE.

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(p) MEN (OR DEMI-GODS) AND FAMILIES WHO FIRST ESTABLISHED A.

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(u) A. AS CONNECTED WITH VEDA AND VEDA-STUDY.

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(x) A. IN PHILOSOPHICAL SPECULATIONS.

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Agnibhûti, n. of a Gaima monk, 22, 286.

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Agnidh, Agnidhra, see Priests (a, b).

Agnidhra (n.), fire-shed. See Fire (e).

Agnihotra, see Fire (f).

Agnikâyana, t.t., construction of the sacred brick-altar, an important preliminary to the Soma-sacrifice, 44, xii. See Fire-altar.

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Agnirahasya, t.t., (a) 'the mystery of the fire-altars,' a text of the Vâgasaneyins, 34, lxxiv; 38, 214, 216, 260; 48, 641, the Sândilya-vidyâ part of the A, 38, 214, 216; 48, 641.

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Agnisava, a certain sacrifice, 43, 298, 298 n.

Agnishomau, see Agni (b) A. and Soma.

Agnishomiya, t.t., animal sacrifices to Agni and Soma. See Animal Sacrifices.

Agnishoma, t.t., 'praise of Agni,' a certain Soma-sacrifice, and the chant connected with it. See Prayers (c), and Sacrifices (f).

**Agnishŏma-sāman**, *see* Prayers (*c*).  
**Agnishvātas**, t.t., the manes of the gods, 25, 112.

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**Agnivesya**, n. of a teacher, 15, 118, 118 n., 186, 186 n.

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**Agnividyā**, t.t., the same as the Upakosala-vidyā, 1, 64 n.

**Agnivishnu**. *See* Agni (*b*) A. and Vishnu.

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**Agnyādhāna**, t.t., the laying of the sacrificial fires. *See* Fire (*d*, *e*).

**Agnyādheya** = Agnyādhāna, q.v.

**Agrahāyami** festival, *see* Sacrifices (*b*), and Serpents.

**Āgrayana**, āgrayaneshti, t.t., offering of first-fruits. *See* Agriculture.

#### **Agriculture.**

(a) Pursuit of a. recommended or forbidden

(b) Laws relating to a.

(c) Religious rites relating to a.

(d) Details of agricultural work.

#### (a) PURSUIT OF A. RECOMMENDED OR FORBIDDEN.

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- (b) His relation to Aṭharma
- (c) His antagonism against righteousness and religion, and his love of sin.
- (d) How to defeat A.
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(a) In Gāna religion

(b) In Buddhism

(c) In Brahmanism

## (a) IN GAINA RELIGION.

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**Ahura-Mazda** (Ormazd), the supreme God of Mazdeism.

(a) The supreme God and Creator

(b) A in mythology

(c) A and Zoroaster

(d) A and morality.

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(a) **THE SUPREME GOD AND CREATOR.**

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(a) **AIR AS AN ELEMENT.**

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**Airammediya**, a lake in the world of Brahman, 1, 131, 132 n.

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**Āirāvata**, Indra's elephant, 22, 222, 231; the best of elephants, 45, 290.

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**Aishâvirâh**, sons of Eshavîra, a Brahmanical family held in general contempt, 44, 45, 45 n.

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**Âkampita**, n. of a Sthavira, 22, 286.

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**Âkâsagotta**, n. of a physician, 17, 78 sq.

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**Akht**, or *Akhtô*, Phl = *Akhtya*, Zd., n. of a wicked wizard, 18, 411, 411 n.; *Yôista* solves the riddles of A. the sorcerer, 23, 72 sq and n.; enmity of A. the heretic, 37, 297; the wizard, killed, 47, xxx, 166, 166 n.

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**Âhravati**, n. of a river, 11, 167, 167 n., 169, 178-82.

**Akôman**, *Akômanô*, Phl. = Zd. *Akem-manô*, evil thought, one of the six demons of *Aharman*, 5, 9 sq.,

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- Akshapâda**, n.p., the arguments of Buddha, A, and others contradictory, 48, 425, 426.
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- Akshâvâpa**, Sk. 'the keeper of the dice,' one of the officers of a king, 41, 63, 107 n.
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- Âkûti**, invoked in a love-charm, 42, 104, 535.
- Âlabhikâ**, Mahâvîra at, 22, 264.
- A/aka**, n. of a place, 10 (ii), 184, 188.
- Alaka**, the two demons A and Po-ku fight against each other, 19, 330.
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- Âlakamandâ**, the royal city of the gods, 11, 100, 248; 35, 3.
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- Alarka**, legend of A who wishes to conquer his mind and senses, 8, 296-300.
- Alasanda**, Milinda born in the island of A. (Alexandria in Bactria), 35, xxiii, 127.
- Alava**, the demon, converted by Buddha, 19, 244.
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- Âligî** and **Viligî** snake-deities, 42, 28.



**Ālikhat**, n. of a demon harassing infants, 29, 296; 30, 211.

**Allāh**, chief god of the tribes in Arabia, 6, xii, his supremacy merely nominal, 6, xiv; the unity of A. preached by Mohammed, 6, xxiv, called Ar-Ra'hmān, 'the merciful one,' 6, lxi; angels and deities, daughters of A., 6, lxi; Muslim belief in A., 6, lxxvi-lxxvii, the ninety-nine attributes or 'good names' of A., 6, lxxvii sq.; had 1001 names, 23, 21. *See* God.

**Allakappa**, n.pl. the Bulis of A., 11, 132, Dāgaba at A., 11, 134.

**Allāt**, chief idol of an Arabian tribe, 6, xii sq.; the divinity of A. recognized and again denied by Mohammed, 6, xxvi sq.; favourite idol of Tā'if, 6, xliii; feminine form of Allāh, 6, lxxvi n.; the idol of the *Taqif*, 9, 9 n.

**Allegory**, allegorical sacrifice, sense-organs being the priests, sense-objects the oblations, &c, 8, 261; Brahman (or knowledge of Brahman) described as a forest, 8, 284-8; allegorical explanation of Buddhist stanzas, 10 (i), 70 sqq. n. *See also* Parables.

**All-gods**, *see* *Vīṣve Devāḥ*.

**All-Sacrifice**, *see* *Sarvamedha*.

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**Altar**, Sk. *Vedi*, the altar-ground, or sacrificial ground, its preparation, 12, 47-94, 422-5; 26, 1-3; measuring of it, 12, 62 sq.; 43, 30 sq, 306-11; enclosing the a., 12, 423; construction of two altars (*vedi* and *uttaravedi*), 12, 392 sq. and n., 417; 26, 115 sq.; 44, 225, 225 n., 43, 121, 182 sq.; preparation of the Soma a. with the high a. (*uttaravedi*), 26, 111-20; *Uttaravedi*, or northern (or upper) a. not required for *Valuvadeva*, 12, 388, 388 n.; plan of sacrificial ground, 26, 475; the *Vihāra* or sacrificial ground, 30, 331; how to step past it, 44, 57 sq.; Barhis spread on it, 46, 198; speculations on it, 43, xvii, xvii n.; as great as the a. is, so great is this earth, 12, 60; 26, 175; the *Vedi* is this earth, 41, 345, 349; 43, 171, 235; 44, 248; this a.-ground is the farthest end of the earth, 44, 390;

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**Altars**, five, *see* *Fires*, five; to be erected by the king and officers, 28, 206 sq.

**Ama**, n. of *Prāṇa*, breath, 1, 76

**Āmagandhabrāhmaṇa**, n. p, 10 (ii), 40.

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**Amarā**, the faithful wife of Mahosadha, 35, 294-6.

**Amarāvati**, city of the gods on Mount Meru, 12, 110 n.

**Ambā**, her son Ganta, 19, xxvii.

**Amba-gāma**, n.pl., Buddha at, 11, 66.

**Ambalattikā**, n. pl., Buddha at, 11, 12; the Brahmagāla spoken at the royal rest-house at A., 20, 376.

**Ambapālī** = Sk. *Āmrāpālī*, n. of a famous courtesan, who invites Buddha together with his *Bhikkhus* to a meal, and presents her mansion to the order of mendicants, 11, 30-3; 17, 105-8; 19, 266; her grove at *Vesālī*, 11, 28-34, *Vesālī* flourishing through her fame, 17, 171 sq.; sees Buddha and is converted by him, 19, 252-6.

**Ambarisha**, verses sung of old by king A., 8, 301-3; having dwelt in the forest, returned to the royal office, 19, 107; 49 (i), 100 sq.

**Ambās**, *Ambāyavis*, and *Ambayās*, in the world of Brahman, 1, 276.

**Ambassadors**, *see* *War*

**Ambhivī**, teacher of *Vâḥ*, 35, 226

**Āmbhrvī**, the voice of thunder, wife of the Maruts, 32, 275.

**Ambikā**, sister of Rudra, 12, 440; is the dispenser of happiness, 12, 441.

**Ambrosia**, *see* *Amṛta*.

**Ameretāt**, *see* *Amerôdad*.

**Amerôdad** or Amûdad, Phl. = Zd. Ameretât, immortality, 5, 10 n.; the archangel, created, 5, 10; protector of plants, 5, 30 sq, 176, 310, 310 n., 359; 31, 207, 207 n., 211, 213 sq, 221 sq., 226-8, has the kamba flower, 5, 104, attacks Zâtrîk, 5, 128, propitiated, invoked, and worshipped, 5, 372 sq, 377 sq., 401, 405, 23, 5, 14, 36 sq.; 24, 304; creatures are immortal through A., 37, 291; prescribes the care of plants to Zoroaster, 47, 162; mingles the plants with rain, 24, 112 sq. n.; see Immortality; *Horvâdad* (*Hawvâtât*, *Kbûdad*) and A. two archange's, angels of water and plants, 5, 310, 310 n., 24, 11, 11 n., their ritual and worship, 5, 227; 24, 304; 47, 76, 76 n.; are the reward of the holy ones, 23, 31, 31 n.; 37, 388; smite hunger and thirst at the resurrection, 23, 308, their gifts, 23, 312 (food and drink), 37, 286 sq (cattle), 369 (abundance); 47, 26, 26 n. (water and seeds), unreasonable chatter causes distress to them, 24, 11, 11 n.; 37, 207, 207 n.; are injured by immoderate drinking, 24, 48, are propitiated by grace said before and after eating, 24, 284 sq, the complete worthiness existing in them, 37, 251; their power produced by Aûharmazd, 37, 264; Zoroaster becomes worthy through them, 37, 268; expounded to Frashôstar, 37, 371.

**Amesha-Spentas**, or Ameshô-spentas, Zd = Phl. Ameshôspends (Amshaspands), the archangels

(a) A in mythology

(b) Worship of A

(c) A as guardians of Zoroastrian religion and morality.

(a) A. IN MYTHOLOGY

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## (b) WORSHIP OF A.

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**Amitābha**, or Amitāyus, n. of a former Buddha, his abode in Sukhā-

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**Amitaugas**, the couch in the world of Brahman, 1, 276, 277.

**Amitāyur-dhyāna-sūtra**, t w., sacred book of the Buddhists in Japan, 49 (ii), v-vii, xl-xxii; translated, 49 (ii), 159-201.

**Amitāyus**, a name of Amitābha, 49 (ii), 32. See Amitābha.

**Amoghadarsin**, one of the sixteen virtuous men, 21, 4.

**Amogharāga**, n. of a Bhikshu, 49 (ii), 2.

**Amr**, n p, joins the Muslim ranks, 6, xli

**Amram**, see Imrān.

**Amrapālī**, see Ambapālī.

**Amr ibn La'hy**, chieftain of Mecca, 6, xvii.

**Amṛta**, Sk., draught of immortality (cf. 'ambrosia'). See Immortality.

**Amṛtānanda**, author of the last four books of the Buddha-karita, 49 (i), x sq., xiv-xvii, 147 n., 200 sq. n.

**Amṛtodana**, uncle of Buddha, 19, xxv.

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- Amsa**, n. d., Pārtha oblation to, 41, 82; and Vivasvant invoked with other gods, 42, 160, Agni said to be A., desirous of distributing gods, 46, 186, 190.
- Amsu**, *amsugraha*, t. t., a certain cup of Soma at the Soma sacrifice, 41, 5 sq.; 44, 105 sq.; identified with Pragâpati, 26, 248, 423 sq. *See* Sacrifices (2).
- Amulets**, worn for the sake of prosperity, 30, 93; 42, 541; against diseases and demons, 42, 37-9, 42, 67, 234-6, 258 n., 281, 284, 287, 291, 336 sq., 339 sq., 399 sq., 402 sq., 464, 505-7, 511, 553, 561, 578, life-protecting a., 42, 62 sq., 383 sq., 573, 668 sq.; protection against sorceries or talismans, 42, 79-88, 476, 476 n., 575-8, 605, 608-10, to ensure conception, 42, 96 sq., 501 sq.; for strengthening royal power, 42, 114, 239, 332, 439, 477, to secure love, 42, 275 sq., 276 n., against curses, 42, 285; a king must wear gems which destroy poison, 25, 251; worn by the Snātaka, 30, 276; worn by women, 42, 356, 460; consisting of salve, 42, 381; of plants, &c., 42, 693 sq.
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- Anāgāmin**, Buddh. t. t., 'one that does not return'; the state of the A. results from the four noble truths, x (ii), 132-44.
- Anagha**, n. d., offering to A. at rites relating to agriculture, 30, 113 sq.
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**Ananta**, chief among Nāgas, 8, 89.

**Ananta**, n. of a Tīrthakara, 22, 280.

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**Anantakāya**, attendant on Milinda, 35, 47-9; = Antiochos? 35, xix

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**Anāsava**, t.t., free from the four Asavas, 11, 97 n.

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**Anavanāmīta-vaigayanta**, n. of the sphere of Ananda as Buddha, 21, 206 sq.

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**Ancestor Worship.**

(a) Chinese a. w., general views and rules.

(b) Sacrifices to ancestors in China

(c) Representatives of the dead in Chinese a. w.

(d) Chinese ancestral temples

(e) A. w. in Parsi religion

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(a) CHINESE A. W., GENERAL VIEWS AND RULES.

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**Andhakas**, n. of a people, suffered destruction, 49 (i), 116.

**Andhakavinda**, n. pl., Mahâ Kassapa going from A. to Râgagaha, 13, 254; Buddha at A., 17, 87.

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**Aneran**, Zd. anâghra, boundless (space), *see* Space.

**Anga**, n. p., converted by Buddha, 19, 241.

**Angas**, n. of a people, Takman (fever) delivered over to them, 42, 2, 446, 449.

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**Angels**

(a) In Mohammedanism.

(b) In Parsi religion.

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**Anghuyū**, n.p., the Fravashī of A worshipped, 23, 215; 31, 351.

**Angrī**, Atharvan told the knowledge of Brahman to him, 15, 27.

**Angiras**.

(a) A in the singular, n. of a *R̥shi*, and a mythical being

(b) A in the plural, a family of priests or sorcerers

(c) A in the plural, a class of divine beings

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**Angirasa**, Pali for Sk. Angiras, n. of a *Rshi*, 11, 172.

**Ângirasa**, t.t., Âthai vana = 'holy,' ângirasa = 'pertaining to sorcery,' 42, 219, 624.

**Ângirasa**, 'a descendant of Angiras'; Rshis led by the old sage Â., 8, 314; an epithet of Buddha, 13, 122, numerous Â., 42, xxxv; Ghora Â., 42, xxi, xxxv; Praketas Â., 42, 163, 484 sq. See *Ayâsa Â.*, *Dadhyañk Â.*, *Dharuna Â.*, *Hiranyastûpa Â.*, *Kutsa Â.*

**Ângirasa**, n. of an author on medicine, 36, 109, 109 n.

**Angra-manyu**, Zd, the evil spirit, Ahriman and Ganrâk-mainôk in Phl., 5, 3 n., 4 n., the Daêva of the Daêvas, 4, 224 sq.; A. and the six chief demons, 4, 139 n.; the fiend who is all death, 23, 29; the counter-creations of A., 4, 1 sq., 4-10, sends diseases and deformities, 4, 17, 19; noxious animals the creatures of A., 4, 25, 29; creates 99,999 diseases, 4, 236-9; the accursed Khrastras of A., 23, 310, 310 n.; attacks Zarathustra and propounds riddles to him, 4, 10, 208, 210, 210 n., sends the demon Bûiti to kill Zarathustra, 4, 208-10; Ahura Mazda opposed by A., 31, xviii sq.; not mentioned in Darius's inscriptions, 31, xxx; not mentioned in the first statement of the doctrine of dualism, 31, 25 n.; compare Ahimanyu, 32, 119; flings the Pairikas against the stars that have in them the seed of waters, 23, 104, Takhma Urupa rides A. turned into a horse, 23, 252, 252 n., 292 sq., diags the souls of the wicked into hell, 23, 340; created Azi Dahâka, 31, 233; spells against A., 4, 126, 138, 141, 146 sq.; 31, 312 sq., 390; conquered by the Airyama Ishyô prayer, 4, 247; 23, 43-7; glorifies the powers of Asha-Vahista, 23, 41, 45; religion the

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**Angulmāla**, a robber, converted by Buddha, 13, 196; 19, 243; 36, 355.

**Anguli-mala-parittā**, title of a protecting charm, 35, 213.

**Āṅguttara-Nikāya**, t.w., and Mahā-parimibbāna-Sutta, 11, xxxiv sq.; Dhammaṭṭakappavattana-Sutta belongs to it, 11, 139.

**Āṅguttarāpa**, n. of a country, 10 (ii), 96 sq.; Buddha at A., 17, 127.

**Ānāpāna**, Gāma t.t., free from sinful acts, 22, 40.

**Anikshiptadhura**, n. of a Bodhisattva Mahāsattva, 21, 4; 49 (ii), 90.

**Anila Vātāyana**, author of a Vedic hymn, 32, 450.

## Animals.

- (a) Origin of a
- (b) Classification of a.
- (c) Zoology
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- (e) Use of flesh, milk, skin, &c., of a
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#### Animal sacrifices.

- (a) History of a s., different views about them
- (b) Different kinds of a s.
- (c) The victim
- (d) The Yûpa, or sacrificial post to which the victim is bound

#### (a) HISTORY OF A. S. ; DIFFERENT VIEWS ABOUT THEM

'It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to

prosper, therefore is the slaughter (of beasts) for a sacrifice no slaughter. The sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank),' 7, 169, flesh of animals slain for sacrifices may be eaten, 2, 270, 270 n. ; slaughter of animals for a s. permitted, 8, 289 sq ; 14, 26 sq and n., 54, 71 ; 25, 172-6 ; occasions on which a s. should be offered, 29, 87-9, 88 n. ; 30, 256 sq ; though implying injury to living beings, a s. offered in accordance with the Veda, is a sacred duty and leads to heaven, 25, 175 sq. ; 38, 130 sq., 310 ; 48, 598 sq. ; not alluded to in the *Riksamhitâ*, 44, xvii ; the Âpri hymns destined for the Prayâga offerings of the a. s., 46, 9, a hymn used at the ritual of the a. s., 46, 283 sq ; he who offers living victims will reside high in heaven, 46, 24 ; the sacrificial fires long for the sacrificer's flesh, he offers to them an animal to redeem himself, 44, 118 sq ; he who performs a s. eats food every six months in yonder world, 43, 299 ; by a s. the sacrificer confers upon himself immortal life, 44, 118 sq, by sacrificing he-goats, ewes, and cows, he gains these animals, 44, 218 ; in pressing Soma, they slay it, the animal victim is slain, the *havyagña* is slain with mortar and pestle, and the two mill-stones, 12, 308 ; 26, 65, 340 ; 44, 2 ; substituting lower for higher animals, and vegetable for a s., 44, xxxvii ; when they spread the sacrifice, they kill it, 44, 2 sq. ; origin and development of a s., 12, 50-2 ; 26, 178 sq ; rice and barley the sacrificial essence of all animals, 26, 199, 199 n., the cake a symbol of a s., 12, 49-52 and n ; animals constitute a sacrifice, 44, 155 ; ascetic censuring an

Adhvāryu priest for destruction of life at a. s., 8, 289-93; the ancient Brāhmanas offered sacrifices without killing cows, 10 (ii), 49 sq; no religious merit nor final rescue to be gained by a. s., 19, 129, 135; the sin of slaying animals for sacrificial purposes, 22, 12, 18; all kinds of a. s. offered by king Okkāka, 10 (ii), 50 sq, to gain great riches, the Brāhmanas cause the king to offer a s., 10 (ii), 50 sq., king Suddhodana abstains from a. s., 49 (i), 24; bloody and bloodless s in Zoroastrianism, 4, lxu; camels may be sacrificed and eaten, 9, 60; use and naming of animals for sacrificial purposes, 27, 116 sq.; animals only to be killed for rites, 40, 241.

(b) DIFFERENT KINDS OF A. S.

*Agni* worshipped by sacrifices of ghrīta, heifers, bulls, and cows with calf, 46, 211; the *Agnishomīya* or a. s. to Agni and Soma, 26, 162-222, 225; 30, 346; 43, 245, 260 sq.; 44, 119 n.; 48, 598; twenty-one Agnishomīya a. s. at *Asvamedha*, 44, 372, 375; eleven Agnishomīya a. s. at *Purushamedha*, 44, 404; meat-offering to *Abura*, 31, 80, 84; meat-offerings for various *angels* and guardian spirits, 5, 335-8; a s. at *Ashtakā* and *Anvashṭakya* festivals, 29, 105, 206 sq, 344, 417-21; 30, 97-102, 112 sq, 294; tame and wild animals offered at the *Asvamedha* 44, 296 n, 298 sq. and n., 306-8, 310 sq., 331, 338, 338 sq n, 382-4, 382 sq n, 388; on the *Asvamedha* itself see under Horse-sacrifice; a s. at the building of the fire-altar, 41, 155-7, 161-86, 197-9, 204, 236, 400-13; 43, 2 n., 3, 358, 392; at the house-building, 29, 429, 30, 122; at the building of a city, 3, 183; blood-consecration of new buildings, 28, 169 sq.; a s. offered at the conclusion of *covenants*, 27, 112; 40, 164, 164 n.; ritual and general rules for the a. s. at domestic ceremonies, 29, 30, 176-8, 360 sq, 418 sq.; 30, 98-101, 234-6, 360 sq; *expiatory* a. s. to Fire and Waters, 4, 206 sq., 207 n. slaughter of a dun cow in expiation of murder, 6, 9, 9 n.; sacrifice of a

cow, a penance, 7, 138; animal sacrifice at the reception of *guests*, 26, 85; 29, 200, 275 sq.; 30, 131, 256, 278 sq; animal sacrifice at the *Hagg*, 6, lxxiv; a. s. at the king's consecration, 41, 68 sq, 125 sq, 129-35, 136 n., 137; the flesh of animals to be offered to the *manes*, 7, 249; 25, 124 sq., 29, 359; 30, 231, 256, sacrifice of a cow to the Fathers, 30, 234-6; the animal to cover the dead body, 29, 238, 241 sq; at marriage, 30, 256; to the god *Nārāyaṇa* they formerly offered animals, 8, 280; sacrifice to *Nirriti* of an ass by a student who has broken his vow of chastity, 2, 85, 289; 14, 117 sq., 215 sq.; 25, 454 sq.; 29, 361 sq.; the *Pasubandha* or a. s. as part of Soma sacrifice, 7, 191; 12, 378 sq., 378 n.; 26, 11; 41, xii-xiv, xvi-xviii, xxiv, 11-17, 418; 43, 260, 298 sq; 44, xiv, 118-30, 118 n., 119 n., a. s. to be offered once in each half-year at the solstices, 7, 191, 25, 133; by the victim he puts flavour into the Soma feast, 26, 314; to be performed at least once a year, 44, 119; victims for different gods at the different Soma sacrifices, 26, 312 sq., 397 sq n., 428 sq.; at the end of every Soma sacrifice a sterile cow (*anubandhyā*) sacrificed to Mitra and Vāruṇa, 26, 215 n, 217, 387 sq., 391-7; 41, 87; 43, 263-6; 44, xxii, the a. s. is a great Soma sacrifice, 44, 120; some perform the a. s. without Soma, others with Soma, 44, 122 sq., the animal sacrifice uninterrupted by the Sattrā, 44, 176; *Pasu-puroḍāsa*, or 'animal cake' offering belonging to every a. s., 26, 199 sq.; 41, 136 sq. and n., 173, 175; 43, 245, 247 sq., 247 n., 265; 44, 221, 555; consists of omentum, animal cake, and the chief oblation, 41, 180; to *Pragāpati*, 26, 429, 429 n., 441, 443 sq.; to Vāyu and *Pragāpati*, 41, 171-5; to *Pragāpati*, *Sūrya*, *Indra*, and *Agni*, 44, 127 sq; the animal victim once belonged to *Savitṛ*, now to *Pragāpati*, 44, 174; at the *Purushamedha*, 44, 404, 411; victims at the *Purushamedha* set free, 44, 411;



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(c) THE VICTIM.

Inspection and selection of animals for victims, 3, 343, 343 n.; 27, 266, 288; 28, 222 sq.; 39, 220; at a. s. the blood of the victim is the share of the *Rakshas*, 12, 265 sq.; game caught in hunting used for a. s., 14, 71; 16, 192 n.; 27, 295; a pregnant animal not used as a victim in sacrificing to God, 27, 417, 417 n.; lowest victims offered in bad years, 28, 166; gifts of mares and camels for a. s., 31, 111, 120; pigs fed for a. s., 40, 18, the shaman, wild buffalo, and *śaiabha* unfit for sacrifice, 41, 410-12; sterile cow sacrificed to remove the blemish of sterility from the house, 42, 299; white cow sacrificed to remove leprosy, 42, 711; only male victims used at great a. s., 27, 256, 256 n.; by male victims the (male) Sacrificer ransomes himself, 44, 119; symbolical victims, a ram and a ewe made of barley porridge, 12, 395 sq., 402 sq.; images of a eaten instead of meat, 25, 174, 174 sq. n.; images of a. made at the *Kaitra* festival, 29, 132; fivefold is the victim, 26, 24; 44, 154; five victims at the building of the fire-altar, 41, 156,

164, 166, 171, 400; man, horse, ox, sheep, goat, as victims, 12, 50; 41, 162, 166; 43, 299 sq.; the *Ekâ-dasini* or set of eleven victims, 26, 173, 173 n., 217-22; the killing of the victim, 26, 178-84, 189; skinning and cutting open of the victim, 26, 193 sq.; cutting up of it, 26, 200 sq.; offering of the portions, 26, 204 sq.; touching of the victim's remains, 26, 209, 209 n.; cutting out and offering of the omentum (*vapâboma*), 26, 194 sq., 198, 392; 29, 177, 207, 256, 360, 418 sq.; 30, 99 sq., 113, 235, 360 sq., 44, 125, 388, 392 sq., 420; the anguish of the victim, in being slaughtered, becomes concentrated in the heart, which must be cooked separately, 44, 125; collection of fodder for the sacrificial victims, 27, 278; to 'quiet' a victim is to kill it, 44, 321, sacredness of the victims slain at sacrifices, 14, 193; the animal killed at the a. s. assumes a divine body and goes up to heaven, 25, 175; 43, 599; the victim rests in immortal life, 26, 198; honour to be rendered to a sacrificial victim, 27, 97; victims must not be sold, 27, 238; the sacrificial ox, in spite of his ornaments and food, would wish to be a solitary calf when led into the ancestral temple, 40, 212; *Pragâpati* is all the sacrificial animals, 43, 299 sq., the victim, as *Pragâpati*, represents all deities, 43, 404.

(d) THE YŪPA OR SACRIFICIAL POST TO WHICH THE VICTIM IS BOUND.

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- twenty-one stakes, 44, 373, 383; the yûpa is a means of ascending to the 'Blessed,' 26, 173 sq., is a thunderbolt, 26, 174-6; material, form, and size of yûpa, 41, 31; 44, 123 sq.; is eight-cornered, 26, 174; 41, 31: a wife-stake set up for the wives, 26, 177; the mounting of the sacrificial post, 41, 31-5; 44, 254; the 'tree,' i.e. the sacrificial post invoked in the *Āpri* hymns, 46, 12, 154, 199, 237, 239, 377 sq.; liturgical verses addressed to it, 46, 252-5; upright stands the post, like a new-born foal, 46, 340.
- Animisha**, n. of a demon harassing infants, 29, 296; 30, 211.
- Animosity**, see Hatred.
- Anirân**, n.d., has the Hôṃ, 5, 105; invoked, 5, 404, 404 n., 406.
- Aniruddha**, n.d., and philosophical t.t.; the sun-god as a unity of Vasudeva, Sankarshana, Pradyumna, and A., 11, 267 n.; a manifestation of the highest being, 34, xxiii, 441 sq.; a form of Vāsudeva, denotes the principle of egoity, 34, 440; 48, 524-6; cannot spring from Pradyumna, 34, 441, 442.
- Aniruddha**, n.p., an eminent Arhat, 21, 2; 49 (ii), 2, 90; one of the five hundred Arhats who are to become future Buddhas, 21, 198; see Anuruddha.
- Aniyata** sins, see Sins.
- Ankasa**, n.p., 23, 218.
- An-kwo**, see Khung A.
- Anna**, Sk., food, means earth, and all that is heavy, firm, dark in colour, 1, 94 n. See Food.
- Anna-homas**, t.t., food-oblations, 41, 37 n.; 44, 296, 297 n., 314 n., 377.
- Annapati**, n.d.; prayer to A., the lord of food, 29, 338.
- Annaprāsana**, see Child (b).
- Aññātakondañña**, see Kondañña.
- Annihilation**, see Samaya
- Anogā**, or Priyadarśanā, daughter of Mahāvira, 22, 193 sq., 256.
- Anointment** of Dikshita with fresh butter, 26, 13 sq.; of the sacrificial stake, 26, 170; of the victim, 26, 183; of sacrificer at Rāgasūya, 41, 80 sq.; of sacrificer at Agnistayana, 43, 226 sq., 251; of the sacrificing king with fat gravy at Sautrāmanī, 44, 250-2. See also Kings.
- Anoma-dassi**, n. of a saint afflicted with disease, 36, 10.
- Anotatta** lake, Buddha at the, 13, 124 sq.
- An Phing-kung**, was niggardly in sacrifices, 27, 402, 402 n.; 28, 165, 165 n.
- Ansārs**, and Muhāgerīn who fled with Mohammed, 6, 172 n., 187, 262; three of the A. who refused to accompany Mohammed were forgiven, 6, 190, 190 n.
- Antaka**, the Ender, n.d.; the initiated boy given in charge to A., 30, 154; expiatory formula to A., 44, 337 n.
- Antarañgikā Sakhā**, of the *Veśavārika gāna*, 22, 291.
- Antariksha**, see Air.
- Antaryāmi-brāhmana**, t.c. (*Bṛhadāranyaka-upanishad* 3, 7), 34, xxviii; 48, 214, 319, 356, 422, 457, 537, 544, 627.
- Antaryāmin**, t.t., 'the ruler within,' the internal ruler, is the self, the Brahman, or the Lord, 15, 132 sq.; 34, xxviii, xxxv, xlii sq., lxi-lxiv, xcvi, c, cxiii, 130-5, 48, 226; is not the pradhāna, 34, 132 sq.; cannot mean the embodied soul, 34, 133-5.
- Antelope**, one of five animals, 8, 155 n.; the skin of the black a (*krishnāgma*) used at sacrifices, 12, 23-5, 23 n., 38, 265; 26, 25-8, 32, 75, 77; 41, 185 sq.; 44, 132, 249-51, 254, 290 n., 447, 461 n., 467 n., 499, soma placed on black a. skin, 26, 160; two black a. skins represent heaven and earth, 26, 25; black a. skin represents sacrifice, 41, 215-17, 215 n., 219, 222, 266; 43, 226 sq., 44, 249, 447; is the earth, 44, 216; its hairs are the metres, 41, 266; 44, 249, 448; the dead body laid on a black a. skin, 44, 200, 203; gift of a black a., 14, 135; the horn of an a. used for magic cures, 42 15, 336-8; gomṛga, a bovine a. one of the three chief victims at the *Arvamedha*, 44, 298, 338, 338 sq. n., 388.
- Antideva**, n. of a king, revered the priest *Vasishṭha*, 19, 12; 49 (i) 10, 10 n.; a king who reached final

- bliss, 49 (1), 94 sq; *Sāmkṛiti* A, 49 (1), 101.
- Antinomies**, each suggesting the existence of its corresponding opposite, 39, 47 sq; the usefulness of being of no use, 39, 132, 217-22; a cluster of a., 39, 188, startling antithetic statements, 39, 239, 239 n.
- Antioch**, people of, destroyed for disbelief in Jesus' disciples, 6, cv, 9, 163 sq.
- Antrimukha**, n. of a demon harassing children, 30, 211.
- Ants**, Solomon and the, 9, 101; a-hills inauspicious, 29, 140; simile of the white a., 36, 326; a. an antidote against poison, 42, 27, 30, 268, 511 sq., 552 sq., 553 n., 555, produce healing-water, 42, 9, 278; earth from an a.-mound used in medical charms, 42, 234, 287, 511, a. gnaw the bowstring of Vishnu, 44, 442 sq, 450.
- Anuddhari**, see *Animals* (1).
- Anugītā**, t.w., an episode of the *Mahābhārata*, 8, 197-206, its relation to the *Upanishads*, 8, 197, 200, 207-12, 215, 224, 226 sq., relation between A. and *Bhagavadgītā*, 8, 197 sq., 207-10, 215, 218 sq, 222, 227; *Brāhmaṇa Gītā*, and *Gurushyasamvāda*, 8, 198-204; work of one author, 8, 204-6; its date and position in Sanskrit literature, 8, 206-27; its relation to the *Dharmarāstras*, 8, 208, 210, 215-19; its relation to Buddhism, 8, 212-15, its language, 8, 227; its metre, 8, 227; translation, 8, 227-394; ends with the fourth chapter, 8, 256 n.
- Anugopā** restored to sight by Buddha, 49 (1), 197.
- Anumati**, n.d., goddess of conception, 42, 98, 461; is this earth, 41, 44; *Smīvālī* and A., phases of the moon, 42, 461; offering to A., 25, 90; 29, 84, 319, 321, 41, 42, 44, 54 n.; 48, 264, 264 n.; 44, xlii, xlii; worshipped at the *Upākaraṇa*, 29, 221; funeral oblation to A., 29, 242, sacrifice to A. at the ploughing rite, 29, 326, invoked when sprinkling water round the fire, 29, 378; 30, 19, 142, 253; sacrifice of the newly married couple to Agni, *Pragāpati*, *Vīrve devās*, and A., 30, 49; invoked in a love charm, 42, 104, 535; invoked to drive out evil bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143, 304; *Sarasvatī*, A., and *Bhaga* invoked, 42, 173.
- Anumlokaṇtī**, n. of a nymph, 43, 107.
- Anupādisesa**, t.t., 'none of the five attributes remaining,' is the principal thing, 10 (ii), 167.
- Anupalīpta**, n. of the eighth *Tathāgata*, 49 (ii), 6.
- Anupamamati**, one of the sixteen virtuous men, 21, 4.
- Anupīyā**, a town of the *Mallas*, Buddha residing there, 20, 224-33.
- Anupravakāṇīya**, see *Sacrifices* (b).
- Anurādhapura**, the chronicles preserved in the *Mahāvihāra* cf. 10 (i), xvi sq, xx, xxii sq.
- Anuruddha**, np., in Pali, *Aniruddha* in Sk., 21, 2 n., 49 (ii), 2 n.; the *Sākya*, converted, 19, 226; 20, 224-33; 35, 163, what he said when Buddha died, 11, 118, 119, 121; 19, 305 sq.; praises the departed Buddha, 19, 310-20, A., *Nandīya*, and *Kimbila*, *Bhikkhus* who live in perfect harmony, Buddha visiting them, 17, 309-12; questions Buddha about schisms, 17, 317; mentioned among the principal *Thera Bhikkhus*, 17, 360; sayings of A. the elder, 36, 296, 347, 351. See also *Aniruddha*.
- Anusāsana**, 'precepts' (the *Vedāngas* ?), to be studied, 44, 98.
- Anusaya**, see *Karman*.
- Anushūbh**, see *Metres*.
- Anuvāda**, Sk., t.t., a statement referring to something already known, explanatory comment, 34, 221; 38, 55, 66, 138, 216, 221, 308 sq., 322, 322 n., 48, 14, 45, 678, 694, 696 sq.
- Anuvidita**, t.t., Buddha's definition of the term, 10 (ii), 91.
- Anvādhyas**, *Āpyas*, *Sādhyas*, and *Maruts*, the divine guardians of the sacrificial horse, 44, 359.
- Anvākhyāna**, old tale, not true, 44, 14.
- Anvārambhazīya**, see *Sacrifices*.
- Anvashākya**, see *Animal Sacrifices* (b), and *Sacrifices* (2).
- Anyatā/plakshā**, n. of a lotus-lake in *Kurukshetra*, 44, 70.

**An-zre**, n.p., knew well the rules of propriety, 27, 174 sq

**Aoighimatastîra**, n.p., 23, 218.

**Aôshânar**, is full of wisdom, 18, 90, 90 n. *See* Aôshnar.

**Aôshnar** (Aoshnara, Aôshnôri), grandson of Pâûrvâgîryâ, 18, 171, 171 n., son of Pouru-gîta, 23, 221, 221 n.; chancellor of Kai-Ôs, 47, x, 13 sq.

**Apadesa**, *see* Mahâpadesâ.

**Apaâara**, = Parâara, 35, 287 n.

**Apâlâ**, n.p., identified with Sûrya's daughter, 26, xiv n.; was free from widowhood, 29, 33.

**Apalâla**, a Nâga, converted by Buddha, 19, 246.

**Apâm Napât** (Napâd), the great sovereign, 4, 250, swift-horsed, with many wives, 23, 6 n., 14, 20, 36, 38, 71, 31, 319, the son of the Waters, Lightning, invoked and worshipped, 23, 6 n., 12, 14, 20, 36, 38, 299; through Tistrya the waters come from the high A.N., 23, 94, 94 n.; divides the waters amongst the countries, 23, 102, 249 n.; increases the excellencies of countries, 23, 202; seizes the priestly glory, 23, 299, the Ahura Napât-apâm worshipped, 31, 197, 204, 209, 215, 219, 224, 326, 331, 346, 351, 362, 381, 383 sq, 392

**Apâm Napât**, the lightning, 42, 589, the Child of the Waters, 46, 157, 158; Agni identified with A.N., the 'quick inciter,' 46, 187, 191.

**Âpana**, a town in Anguttarâpa, 10 (ii), 96-9; 17, 129-34.

**Âpana**, *see* Piânas.

**Apântaratamas**, born on this earth as Kṛṣṇa Dvâpâyana, and entrusted with the office of promulgating the Vedas, 38, 235-8, 48, 529; reborn, though he had reached intuition of the highest truth, 48, 650 sq

**Apâôsh**, Phl, Apaosha, Zd, the demon of drought, his struggle with Tîtar (Tistrya), 5, 27 sq, 112, 170 sq.; 18, 266 sq, 267 n., 23, 92, 99-101; fiend of death, 23, 284 sq.

**Apapalika**, n. of the courtesan Ambapâli in the Burmese legend, 11, 33 n.

**Apapâtra**, *see* Caste (e, f).

**Aparâgîta** (Aparâgita), n. of the city or palace of Brahman in the Brahman world, 1, 131, 132 n., 275, 277, n. of the Vimâna from which Arishzanemî descended, 22, 276.

**Aparânta(ra)tamas**, *see* Apântara-tamas

**Aparisrava**, Gaina t.t., explained, 22, 37 n.

**Âpas** (Water), etymology of the word, 15, 310.

**Âpastamba**, teachers quoted by, 2, xxvii sq.; quotes the Sâta-patha Brâhmana as Vâgasaneyaka, 12, xxxix sq, xl n.; his date, 12, xl sq.; relation between Â. and Baudhâyana, 14, xxxv-xxxix, satiated at the Tarpana, 14, 253 n., 255, a half-divine being in the Mahâbhârata, 25, lxii; — history of the Â. school, 2, xv-xlvi, the Taittîrya-Biâhmana and Samhitâ called Â-Brahmana, and Â-samhitâ, 2, xvii sq, the Â. school belongs to Southern India, 2, xxxii-xl

**Âpastamba-sûtras**, something very like an Upanishad occurs in them, 1, lxvii, language of the Â., 2, xliii-xlvi, the Â. Grîhya-Srauta-, and Dharma-sûtras, 2, xiii-xv, 30, xxix, xxxii n., xxxiii; the Â. Grîhya-sûtra translated, 30, 248-97; the Â. Yagña-Paribhâshâ-sûtras translated, 30, 309-71, the Â. on the Purushamedha, 44, xxxiii n., xxxix n., xln.

**Âpastambha**, older name of Âpastamba, 14, xlii n.

**Âpastambîya-Dharma-sûtra**, aphorisms on the sacred law, part of the Kalpa-sûtra, 2, xi sqq., the Â. and its commentary, 2, xlii-xlvi; translated, 2, 1-171; doctrines of Bhagavadgîtâ compared with Â., 8, 20-4; mentions Upanishads as part of Vedic literature, 8, 212; its relation to the Anugîtâ, 8, 215-19, 226; on sale and gift of children, and Kshetrâga sons, 25, xciii sq., quoted, 8, 397, 38, 421; 48, 187, 410, 773

**Âpâsya**, meditated on the udgîtha, 1, 6.

**Âpayâ**, n. of a river, 46, 287 sq.

**Apîvêh**, Kai-A or Kavi Apîvanghu, 37, 224, 224 n.

**Apnavāna**, and the Bhṛguḥ kindled Agni, 12, 350, 350 n.; 46, 343.  
**Apologues**, *see* Parables, and Tales.  
**Apostasy**, apostates, *see* Heresy.  
**Apostles**, or prophets,

(a) In Islām

(b) In Zoroastrianism.

(a) IN ISLĀM.

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if God were the cause of evil, 24, 201; prophets and a. slain, 24, 205. *See also* Saoshyās, and Sōshāns.

**Appamaññas**, *see* Meditations.

**Apramāda**, Sk., t.t., *see* Earnestness.

**Apri-hymns**, *see* Prayers (c).

**Apsarā**, the A. who makes the winnings in the game of dice, 42, 149 sq., 414

**Apsaras** (plur. Apsarasas), nymphs; five hundred A. go towards the knower of Brahman, to adorn him, whereupon he moves towards Brahman, 1, 276; achieved their great beauty by living as Brahma-kārin's, 8, 178, among women who are a source of happiness, the A. are chief, 8, 347; the Gandharvas their husbands or companions, 12, 269 n.; 42, 33 sq., 44, 69 n.; fair maidens with their chariots and musical instruments, in Yama's heaven, 15, 6; the beauty of A. even is unreal, 19, 254; five hundred A. attend on the mother of Buddha, 19, 351, 353 sq.; created, 25, 15; world of the A., 25, 157; produced by activity, 25, 494, worshipped at the Tarpana, 29, 121, 219; Indra has created glory for the A., 29, 316; Agni's A. are the herbs, 30, 146 n.; the insight that dwells with the A., 30, 159; the scent that dwells with the A., 30, 166; like bright red ornaments, 32, 308, invoked in a charm against mania, 42, 32, 520 sq.; their amusements, 42, 33; rivers and trees their dwellings, 42, 33, 409; a talisman against the A., 42, 80; invoked as goddesses of love, 42, 104, 534 sq.; the dog-like A., 42, 125, as evil demons, 42, 205, 425, the Germanic elfs, 42, 409; the wives of Kāma, the Gandharva, 42, 536; as mates for protection of the worlds, 43, 105-8, are sun-motes, mates of Sūrya, 43, 231; are plants, mates of Agni, 43, 231; are stars, the mates of the Moon, 43, 232, are the waters, mates of Vāta (wind), 43, 232; are offering-gifts, the mates of sacrifice, 43, 232 sq., are hymn-verses and hymn-tunes, 43, 233; serve the divine poison under the name of 'fragrance,' 43, 373; story of the A. Urvārī and

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**Āptoryāma**, *see* Sacrifices.

**Āptyas**, legend of the Ā., i.e. the gods Trīta, Dvīta, and Ekata, 12, 47-9.

**Āpūrva**, Sk., t.t., supersensuous principle, 84, lxxv, 38, 109, 110 n, 181, 182, 183, 347 n. *See* Karman, and Works.

**Apvā**, goddess of impurity, invoked against the enemies, 42, 122, 325, 327.

**Āpyas**, Sādhya, Anvādhyas, and Maruts, the divine guardians of the sacrificial horse, 44, 359.

**Ara**, or Āra, a lake in the world of Brahman, 1, 131, 132 n., 275 sq.

**Ara**, n p, 28, 211.

**Ara**, n. of a Tīrthakara, 22, 280; a king who became a Gaiṇa monk, 45, 86, 86 n.

**Arabian Nights**, story of the island-whale, 23, 295 n.

**Arabs**, rulers of Persia, 5, 151; their pre-Mohammedan religion, 6, xi-xvi; manners and customs of the pagan A., 6, ix-xi, 89, 89 n., 132-4, A. of the desert denounced as the worst hypocrites, 6, 186 sq.; some are good Muslim, 6, 187; clans of A. contending as to who is the more numerous, 9, 340, 340 n.; descended from Tāz, 37, 27 sq.; destroyed by Pēshyōtānō, 47, xii; creatures of the evil spirit, 47, xviii, 104.

**Arādā**, n.d., offering to, at rites relating to agriculture, 30, 113 sq., 113 n.

**Ārāda Kālāma**, or Ārāla, or Arāda, n. of a famous teacher, 19, xxi, 80 sq.; Buddha's meeting and conversation with Ā., 19, 95, 130-41; 49 (i), 92, 121; dead, when Buddha began to

preach, 19, 167 sq.; 49 (i), 169; has gained insight into absolute bliss, 49 (i), 77.

**Arahat**, *see* Arhat.

**Arahat-Buddha**, *see* Buddha.

**Ārāla**, *see* Ārāda.

**Āramaiti**, or Piety (personified), invoked with Ahura and other Amesha-spendas, 31, 14-24, 77 sq., 152, 155 sq., 156 n., 176, 179; clothed the souls with bodies, 31, 27, 32 sq., daughter of Ahura-Mazda, 31, 37 sq., 44, 123, 126 sq., 126 n., good and bountiful Piety, 31, 58; associated with the earth, 31, 58 n., 149 n., 152, 156 n., 150 n.; departs from the evil-doers, 31, 81, 87; creatrix of righteous beings, 31, 87; increased Universal Weal and Immortality, 31, 88; the instructor of men in Ahura's regulations, 31, 95, 101; prayer with Ā. (Piety), 31, 96, 102; prayer for Piety, 31, 98, 106; who fashioned Ā. together with Sovereign Power? 31, 109, 114; influence of Ā. on men's actions, 31, 109, 116; increases sacred orderliness, 31, 109, 114; the Yasnas of Ā., 31, 124, 129; where Piety joins hand in hand with the Righteous Order, 31, 143; the two hands of Ā., 31, 146, 148; the joyful meadows of her peace, 31, 146, 149, 149 n.; appears with holy Khshathra, 31, 152, 158 sq.; Vohumanah, Ā., and Khshathra, 31, 167; the Bountiful, worshipped, 31, 196, 256 sq., 325, 339, 360 sq., 387; chosen by the Zoroastrian, 31, 248, Ahura-Mazda approached by the kinship of Ā., 31, 252; the holy woman who is as the bounteous Ā., 31, 342; the ideal wife, 31, 386. *See* Āramaiti Spenta, and Ārmat.

**Ārāmas**, *see* Vihāras.

**Ārambhas**, t.t., exertions, pain arises from them, 10 (ii), 130.

**Arang**, mother of Īśadvāstar, 47, 106, 111, 115.

**Arang-i Bīrādān**, epithet of Urui-viṣa, 5, 143 sq.

**Āram**, bewitched Bhadrāsena Āgāta-satrava, 41, 140 sq.

**Aravis**, t.t., the churning-sticks used for producing fire, 12, 275, 294 sq. n.; 44, 74; penance and sacred lean-

- ing are the two A. by which the fire of knowledge is produced, 8, 308.
- Āraṇyakas**, or forest-books, the Upanishads occur in them, 1, lxvi sq., xci; are liturgical, 1, xci; Sāṅkhya-yoga, Vedas, and Ā. are members of one another, and together are called Pañjarātra, 48, 530, teach that all the subordinate principles have their true Self in Brahman, 48, 530 sq. See Aitae-ya-āraṇyaka
- Aranye-nūṭya**, t. t., 'to be recited in the forest,' certain oblations so called, 44, 336 sq. and n.
- Araru**, n. of a demon, 12, 57, 57 n., 64 n.; a name of evil dreams, 42, 167, 485.
- Arask**, 'malice,' a fiend, 5, 107 sq
- Arâst**, demon of falsehood, 5, 111.
- Ārâstâi**, or **Ārâstī** (Ārâstīh), n. p., father of Maidhyōmaungha, 5, 141, 141 n., 145; 23, 203, 203 n.; 47, 163; brother of Pôrûshaspô, 47, 155.
- Ārâstī**, Ārâstīh, see Ārâstâi
- Aratī**, daughter of Mâra, 10 (11), 159.
- Arâti**, the demon of grudge, 42, 15, 57, 82, 109, 172 sq., 187, 261, 423-5, as nightmare, a naked woman, 42, 173, 424 sq.; A. and Ārâtis in doubtful connexion with Agni, 46, 366, 370.
- Aravaostra**, son of Erezvat-danghu, 23, 218
- Arawisanasp**, n. p., 5, 136.
- Arâyas**, demons of grudge, 42, 162, 205.
- Arbuda**, a demon-serpent, slain by Indra, 42, 633 sq.; King A Kâdra-veya, whose people are the snakes, 44, 367.
- Arbudi**, prayer to A. and Nyai-budi for help in battle, 42, 123-7, 631-5, 637.
- Archangels**, see Amesha-Spentas.
- Archdevils**, see Demons.
- Archery**, as a discipline of virtue, 8, 59, 59 n.; drinking and contests at festivals in honour of the ancestors, 3, 374 sq. and n., 400 sq.; the game of pitch-pot, 27, 50 sq.; 28, 397-401; ceremonies connected with a. competitions, 27, 56 sq., 59; 28, 446-53, 462; instruction in a, 27, 233, 478; 36, 253 sq.; and music, 27, 424, 424 n.; see also Music; practised at the birth ceremonies for a boy, 27, 472; introduced by King Wû, 28, 124; in a something like the way of the superior man, 28, 307; similes of a., 36, 71, 253 sq., 360-72
- Architecture**, how a city is built, 35, 53; 36, 208 sq. See Houses, and Vihâias.
- Arđ**, all kinds of wild flowers belong to, 5, 104; Vohûman in the thoughts, Srôsh in the words, A in the actions, 18, 18 sq., 18 n.; i. e. the angel Ashi Vanguhi, opposed by Varenô, 18, 270, 270 n. See Arshisang, and Ashi Vanguhi
- Arđâi-fravarđ**, meat-offering to, 5, 337, 337 n.; protects Zoroaster, 47, 145.
- Arđakhshir**, the Kayân king, 5, 193, arranger and restorer of the world, 5, 199, 199 n.
- Arđashir**, see Artakhshatar.
- Arđavahist**, Arđavahistô, see Ashavahist.
- Arđâ-Virâf**, age of the book of, 18, 397; allusions to next-of-kin marriage in the A., 18, 397 sq.
- Ardhaka**, Rudra the slayer of, 42, 155, 619 sq.
- Ardibahist**, see Ashavahist.
- Ardibehest**, see Ashavahist.
- Ardisvang**, Phl. for Ashi Vanguhi, 23, 270 n. See Aīd, Ashi Vanguhi.
- Ādraka**, n. of a prince, his disputes with various heretical teachers, 45, 409-19; turned monk, an elephant pays reverence to him, 45, 409 n.
- Ādrakakkha**, see Ullagakkha.
- Arđvi Sūra Anāhita**, Phl Arđvî-sûr, Arekdvîksûr, Arekdvisûr, Anāhîd, angel or goddess of the waters, 4, 80, 80 n., 230; 5, 67 n., 37, 227, 227 n., 229; the undefiled water of A., 5, 90; 18, 117, 117 n.; Hôh grown at the source of A., 5, 100; the course and benefit of the water of A., 18, 262 sq.; the heavenly spring from which all waters flow, 23, 8, 16, 52-54 sq., 57, 84, 181 sq., 356 sq. her descent from heaven, 23, 52, 55-8, 73 sq.; runs from mount Hukairyā into the sea Vouu-Kasha, 23, 174, 181 sq., — protects lying-in women, 4, 230; watches

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**Arēdvistūr**, see *Aīdvī Sūra Anāhita*.

**Aregadarsī**, or *Aiegdaharsn*, n.p., ancestor of Zoroaster, 47, 34, 140.

**Areganghant**, the Tuianian, 23, 212.

**Aregaona**, n.p., 23, 214.

**Aregat-aspa**, conquered by Vistāspa, 23, 79–81, 79 n., 117, 280, 306. See *Argāsp*.

**Arekdvistūr** (*Aīekdvīksūr*), see *Aīdvī Sūra Anāhita*.

**Aresh**, falsehood of the demon A, 37, 241 sq.; colloquy of the demon A and Zaratūst, 37, 246 sq. and n.

**Arezahis**, the, worshipped, 31, 349.

**Arezō-shamana**, slain by Keresāsp, 13, 370; 23, 296.

**Arezrāspāh**, *Arezrāspō*, son of *Spānsnāyōr*, 37, 218 sq. and n.; came to Frashōstar for religious inquiry, 37, 413, 413 n.; 47, 81, 81 n. See *Erezrāspa*.

**Arezūra**, 'the neck of A,' a mount at the gate of hell, 4, 24, 24 n., 225, 5, 15 n.; 24, 58 n. See *Hell* (b).

**Arezva**, *Arezvāk*, Av. *Erezvau*, high-priest, 23, 213, 47, 83–5, 83 n.

**Argāsp**, Av. *Aregat-aspa*, king of the *Khyōns*, defeated by Vistāsp, 5, 40, 218; 37, 24 sq. and n., 369, 412, 47, xi, xxx, 68–70, 68 n., 72 sq., 75, 126. See *Aiegd-aspa*.

**Arghya**, see *Guests*.

**Arguna**, conversations between *Krishna* and A., 8, 3 sq., 40–131, 197 sq., 229 sq., 310–12, 393 sq.; also called *Gudākeśa*, a great hero in battle, 8, 37–9; *Krishna* is A. among the *Pāndavas*, 8, 91; *Krishna* shows himself in his divine form to A., 8, 92–9; a mystic name of *Indra*, 12,

285; 41, 99; appointed to guard the sacrificial horse, 44, xxvii–xxix.

**Arguna Kārtavīrya**, a king, dialogue between him and the Ocean, 8, 293 sq.

**Arhaddatta**, n.p., disciple of *Su-sthita* and *Supiatiabuddha*, 22, 293.

**Arhaddatta**, n.p., disciple of *Simhagiri Gāṭismara*, 22, 293.

**Arhat**, Pali *Ārahat*, a holy man, a saint; *Arhats*, saints.

(a) Use of the term A, becoming an A

(b) Attainments of A

(c) Worship of A

(a) USE OF THE TERM A, BECOMING AN A.

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(b) ATTAINMENTS OF A.

The blessedness of the *Arhat*, 10 (i), 27–30; the *Arhat* cannot commit a serious sin, 10 (i), 70, 71 n.; the *Āihat* knows his former abodes, sees heaven and hell, has reached the end of births, and is perfect, 10 (i), 95; mystical knowledge of A., 11, 209; the six things attained by A., 17, 10–13; 'make known their



Insight' by delivering a discourse in the presence of Buddha, 17, 10-13; compared to middle-sized plants, 21, 126 sq., go to heaven to see Sakka, 35, 11 sq.; read the thoughts of others, 35, 18, 23; suffer no mental pain, do not carry favour nor bear malice, 35, 69 sq., cannot be angry or offended, 35, 152 sq., pure and free from stain, 35, 200; are not afraid of death, 35, 206-10; are without fear, 35, 297-300; the Arhat (called Brâhmana) described, 36, 26-8, 28 n.; suffers bodily pain, but not mental, 36, 75-8; cannot offend against moral law, but against the Rules of the Order, 36, 98-101; every A. knows about emancipation &c., 36, 100; dwell in Nirvâna, 36, 191, 193; the sevenfold wisdom of A., 36, 207 sq., 218, 220, 229, 231 sq., 233; morality of Bhikkhus and A., 36, 221, 221 n.; Bhikkhus and A. of different degrees, officers in the 'city of Righteousness,' 36, 231-9; having conquered all evil, they enter Nirvâna, 49 (1), 177, 179.

#### (c) WORSHIP OF A

The foolish man scorns the rule of the A., 10 (1), 46, 46 n.; so long as the Vaggians support the A., so long they will prosper, 11, 4; a true hearer of the Tathâgata is worthy of a dâgaba, 11, 94 sq.; the world would not be bereft of A., if brethren were to live the perfect life, 11, 107 sq., 107 n.; 35, 186-9; an A. not to be addressed by his private name, 19, 173; must always be saluted, 20, 196; are not to be acknowledged as such, if they do not firmly believe in the law of Buddha, 21, 42 sq.; obeisance to the A., &c., the principal benediction, 22, 217; the Bodisat as an elephant honoured the A., 36, 20-2; miracles at the graves of A., 36, 174-6; the Bhikkhu shall associate with A. and other saints, 36, 358, the commandments well proclaimed by the A., 45, 251. *See also* Arhatship, Holy persons, Saints, and Saintship. Arhatship, or saintship, the noble eightfold path which ends in, 11, ix; attained by Sâlbâ, Kbanna, Sâriputra, 11, 25; 20, 385; 21, 61;

the Bhikkhus who are lamps unto themselves shall reach the very topmost height, i.e. A. or Nirvâna, 11, 39, 39 n.; *and ere long he attained to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realize, and to see face to face!* And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond! 11, 110; 17, 9; 20, 384 sq.; is the uprooting of the upâdâna, 11, 148 n.; three qualities required for A., 11, 210 sq. n.; how a Bhikkhu may obtain A., emancipation of heart and of mind, 11, 218; A. and the Ten Fetters, 11, 222; more important than Nirvâna, 11, 243 sq.; the Âsavas, and the theory of A., 11, 293 sq.; the supreme goal, after which there is no rebirth, 17, 9 sq., Sona attained to A., 17, 10; Dabba realized A., when seven years old, 20, 4 sq.; real A. obtained by Buddha-knowledge, 21, 115; it is an artifice of Buddha that he teaches Nirvâna at the stage of A., 21, 189; the merit of establishing a man in A., 21, 330 sq., 334; stages leading up to A., 21, 330 sq., 35, 25-9, 25 sq. n., 55 sq.; the seven conditions of A., 35, 52, 58; 36, 137 n.; a layman, who has attained to A., must either die, or become a Bhikkhu, 35, 233, 36, 96-8; discussions about A., 36, xxiii, xxvi sq., supreme attainment, the only condition of A., 36, 56-8; what is the use of becoming a recluse, if laymen can attain to A., 36, 56-8; the fruits of the various stages of A., 36, 215 sq.; A., 'the jewel of emancipation,' 36, 224 sq., previous keeping of the vows, a condition of A., 36, 254 sq.; similes showing what qualities a Bhikkhu must have to realize A., 36, 275-373; four paths of A., 36, 338. *See also* Nirvâna.

- Arig**, ancestor of Zoroaster, 47, 140.
- Aris**, see Erekhsha.
- Arishanemi**, chieftain of the sacrifice, is an autumn month, 43, 107.
- Arishanemi**, the Arhat, life of, 22, 276-9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112-15.
- Arithmetic**, young men get a living by learning, 13, 201; with and without the help of fingers, 35, 91 sq., and n.; a means of remembering, 35, 123.
- Aritha**, a Bhikkhu, who holds a sinful doctrine, 17, 377-82.
- Ariyas**, 'the elect,' 'the noble,' 10 (ii), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (ii), 92. See also Arya.
- Arka**, is the sun, 8, 219 sq., 346, 346 n.; 43, 349; a name of the Self, 15, 311; mystery of A., the flame, the sacred fire, fire-altar, 43, 334-6, 342, 346-9, 398 sq., 402, 404; 44, xviii.
- Arka**, a plant, *Calotropis gigantea*, its mystery, 43, 157 sq., 166, 334-6, 342, 346-9.
- Arkanânas Âtreya**, n. of a priest, 32, 359.
- Arkya**, 'what relates to the Arka,' is the fire (Agni), 43, 342 sq., 402; 44, 172.
- Armaiti Spenta**, invoked against the Drug, 4, 101, 230; invoked against the demons, 4, 241, mother of Ashi Vanguhi, 23, 274.
- Ârmat** (Av. Ârmatî), opposed by Târôkmat (Av. Tarômatî), 37, 263 sq., 263 n.
- Arrogance**, deluded by ignorance sacrificers indulge in, 8, 116; abandoned by lovers of Krishna, 8, 128; is the cause of ruin, 41, 1, 44, 22. See also Pride.
- Arrow**, one a.'s range is as much as Pragâpati crosswise, 41, 25; three a. handed to the king at the Râgasûya, 41, 88, a. means strength, 41, 236, in parables and similes, 35, 159, 36, 169; 45, 362.
- Arshan**, n. of a king of Iran, 23, 222, 222 n., 303.
- Ârsheya-brâhmana**, t.w., quoted, 38, 421.
- Arshisang**, the rich in wealth, Av. ashis vanguhi, 5, 86, 86 n., 403, 405. See *Ârd*, and Ashi Vanguhi.
- Ârshîshenas**, make five Avadâna cuttings, 12, 192 n.
- Arshya**, n.p., 23, 209.
- Ârstât**, n.d., Truth, who makes the world grow, worshipped, 23, 6, 9 sq., 11, 15, 17, 19, 36, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 23, 156; Ârstât Yast devoted to A. and Hvarînô, 23, 283-5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 224, 256, 345, 388. See also Ârtâd.
- Arstî**, the Ascendancy of A. praised, 31, 306.
- Arivant**, n.p., 23, 210.
- Ârtabhâga**, see Gâratkâriya Â.
- Ârtabhâgiputra**, n.p., 15, 225.
- Ârtakhshatar**, or Ârdashîr Pâpakân, a king of Iran, son of Pâpak, summoned Tôsar (Tansar) to expound the Avesta, 4, xxxviii sq., xli-xlvi, xlviii, lv; 37, 414; called Vohûman, the same as Artaxerxes, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 37, xxxi; founder of the Sâsânian dynasty, 47, xii, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
- Arteries**, or veins, Sk. Nâdis; connexion between the a. of the heart and the rays of the sun, 1, 132-4; 15, 328 sq.; 38, 143 sq., 378 sq., in deep dreamless sleep, the soul enters into the a. of the heart, 1, 133; 15, 167; 34, 191; 38, 141-6; there are 101 a. of the heart, one of them penetrating the crown of the head, 1, 134; 15, 23, 277, 320 sq., 38, 378; called Hita, 15,

159 sq., 167, by means of them the soul departs from the body, 34, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 38, 382.

**Artha**, 'Wealth' (personified), worshipped at the *Tarpana*, 30, 244.

**Arthasāstra**, Sk., knowledge of *Sūtras* and women, 2, xxxii, 171, 171 n.

**Arthavādas**, Sk., 'glorifying passages' in Scripture, as means of knowledge, 34, lxxv, 198, 217-22, 225 n, 304, 318, 318 n., 348, 355; 38, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310-12, 418 sq.

**Artisan**, an ascetic should not live by the occupation of an a., 8, 208, 365. See *Professions, and Society* (four classes of).

**Arts**; dancers, singers, bards disreputable, 25, 104 sq., 317, 381, 443; bards may speak to married women, 25, 316; sin of dancing and singing, 25, 443; music and other a. despised, 39, 139 sq., 269, 278-80, 286, 292 sq., 328 sq., 328 n., 342; seventy-two a., 45, 108. See *Actors, and Music*.

**Arūm**, Zoroastrianism spread to, 24, 171, 171 n.

**Arūmans**, n of a people, 24, 52, 52 n.; termed untruthful, 24, 172, 172 n.

**Arūna Aupavesi**, grandfather of *Svetaketu Arūneya*, 12, xli; his teaching, 12, 313, 452, 26, 249 n.; 43, 393 sq.; teacher of *Uddālaka*, 15, 226.

**Arundhati**, or *Ākshamālā*, wife of *Vasishtha*, 25, 331 n.; 30, 244.

**Arundhati**, a plant, protects cattle, 42, 144, 490 sq.

**Ārūneya**, see *Svetaketu Ā.*

**Ārūzi**, see *Uddālaka Ā.*

**Ārūvis**, meditate on the heart as *Brahman*, 1, 206.

**Arunmukhas**, *Indra* delivered the A., the devotees, to the wolves, 1, 293.

**Arūpadhātu**, see *Heaven (b)*.

**Arusha**, n. of a solar deity, the morning sun, 32, 20-3.

**Arvāvasu**, a *Hotr* of the gods, 12, 137, 137 n.

**Ārya**, title prefixed to the names of *Sthaviras*, 22, 286-94; *Sūdra* and *Ā* created, ruled by day and night, 43, 74 sq.; *Sūdra* woman the *Ā*'s mistress, 44, 326; the gods have engendered *Agni*, to be a light for the *Ā*, 46, 49. See *Āriya*.

**Āryadatta**, see *Datta*.

**Āryag**, n p, 47, 140.

**Āryagayanti Sākhā**, founded by *Gayanta*, 22, 288; founded by *Ārya Ratha*, 22, 293.

**Āryaghosha**, a *Ganadhara* of *Pārjva*, 22, 274.

**Āryaketaka Kula**, of the *Kārana Gana*, 22, 292.

**Āryakuberā Sākhā**, founded by *Ārya Kubera*, 22, 293.

**Aryaman**

(a) A. in mythology.

(b) Worship of A.

(a) A. IN MYTHOLOGY.

'A.'s road, the path of the deceased, 2, 158; 41, 59, 122; chief among the manes, 8, 89; *Pūrve Phalguni* (constellation) assigned to A., 12, 285 n.; gives the bride to the husband, 29, 282; 30, 189; finds out the infamous enemies, 32, 273, 278; *Maruts* compared with A., *Mitra* and *Varuna*, 32, 326, 330; the grandfather of the plant *silāki*, 42, 20; *Varuna*, *Mitra*, A. kindle *Agni*, 46, 31; A., *Mitra*, and *Varuna* fill the cloud, 46, 103; is glorious through *Agni*, 46, 148; *Agni* is A., the lord of beings, 46, 186; *Agni* invoked to bring A. to the sacrifice, 46, 316; *Agni* announces man's sins to A., 46, 325; *Agni* is A. when bearing the secret name of the maidens, 46, 371.

(b) WORSHIP OF A.

Prayer to *Mitra*, A., and *Varuna*, sons of *Aditi*, 12, 356, invoked in an *Upanishad*, 15, 45, 53; worshipped at marriage, 29, 44, 168 sq., 282; 30, 45, invoked in the prayer at the initiation, 29, 64; invoked with the *Maruts*, 32, 386; invited to the *Soma*, 32, 408; invoked at sacrifices, 41, 38, 83; 46, 13, 38; invoked in charms to obtain a husband, 42, 94 sq., 323, 491; invoked in a charm for easy parturition, 42, 99, 243, invoked to remove evil

- bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 44, 385.
- Āryama**, a demon harassing children, 30, 211.
- Āryan**, the glory of the A. regions, 4, 223, 223 n.; Anaryan, i. e. hostile countries, 4, 347; *Hvarenō*, or the glory of the A., worshipped, 23, 7, 7 n., 11, 15, 18, 283-5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Āryans and Dasyus, the pious and impious, the two kinds of men, 46, 182, 183. *See also* Āryas.
- Āryanāgilā Sākhā**, founded by Nāgila, 22, 288; founded by Vagrasena, 22, 293.
- Āryans**, *see* Āryas, and Caste (*d, f*).
- Āryapadmā Sākhā**, founded by Ārya Padma, 22, 293.
- Āryapadmilā Sākhā**, founded by Padmīlā, 22, 288.
- Āryarshipālītā Sākhā**, founded by Ārya Rshipālita, 22, 293.
- Āryas**, definition of Āryāvarta, 'the country of the Ā,' 14, 2-4, 147 sq; countries which it is sinful to visit for Ā, 14, 148; a righteous man shall dwell in a village where Ā. form the majority, 14, 243 sq.; *Mlêkṣhas* do not understand the language of Ā., 45, 241, some men born as Ā, some as non-Ā, 45, 339. *See* Āryas, Ārya, Āryan, Caste (*d, f*).
- Āryasenikā Sākhā**, founded by Ārya Senika, 22, 293.
- Āryatāpasi Sākhā**, founded by Tāpasa, 22, 288, 293.
- Āryavagrā Sākhā**, founded by Ārya Vagra, 22, 293.
- Āryāvalokiteśvara**, instructs Sārīputra in the *Pragñāpāramitā*, 49 (ii), 147-9, 153 sq.
- Āryāvarta**, n. of India, defined, 14, 2-4. *See* Geography (of India).
- Ārzūr**, slain by Gâyōmard, 24, 58.
- Āsā**, 'Region,' offerings to, 30, 113 sq.; 42, 486.
- Asabana**, Kara A., and Vara A., Turanians, 23, 71, 71 n.
- Asabani**, wife of Pourudhākṣtri, 23, 225.
- Asamaratha**, is a rainy month, 43, 106.
- Asām-i Yamāhust**, chief in the River Nāivtāk, 5, 118, 118 n.; 18, 256 n.
- Asamvrita**, *see* Hell (*a*).
- Asandivat**, Ganamegaya m, 44, 396.
- Asanḥvanvanī**, n.p., 23, 203.
- Asani**, offering to A. at the Sūlagava, 29, 352, at rites relating to agriculture, 30, 113 sq.; = the lightning, 41, 160; n. of Rudra (Agni), 41, 160.
- Āsāpati**, 'Lord of the regions,' offerings to, 42, 486.
- Asat**, Sk., t. t., that which is not, τὸ μὴ ὄν, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 34, 170 sq; not absolute non-existence, 34, 266-8; denotes 'Being' previous to the differentiation of names and forms, 34, 267; denotes another quality only, 34, 332-4; compared with 'the son of a barren woman,' 34, 338 sq.; the cause of the world, 34, 341; entity does not spring from it, 34, 415-18; Brahman cannot spring from it, 38, 20; arose from the earth, 42, 71, 398.
- Asat Pāmsava**, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.
- Āsava** (Pali) or Arava (Sk.), the Āsavas, Buddhist t t, imperfections of the mind, bad influences, 10 (i), 13 sq n., 25 sq. n., 11, 293-5, 20, 263, 263 n; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 35, 274, 274 n; Buddha teaches the destruction of Ā, 11, 296-307; the Ginas have reached extinction of Ā, 13, 91; the five Bhikkhus were released from the Ā, 13, 102; a man becomes a Samana by the destruction of the Ā, 35, 251 sq.; twenty-five qualities preventing the destruction of the Ā, 36, 141-3. *See* Āsāvas.
- Asceticism**, badly-practised, leads to hell, 10 (i), 75; Buddha's attitude towards a., 10 (ii), xv n., 67; 11, 146 sq.; 13, 92-4; 17, 111, 113 sq.; 19, 74-6, 79, 143-5, 174 sq., 235, 260 sq.; 36, 60-2; 49 (i), 72-4, 132-4, 174; different kinds of a.,

19, 72-4, 80; 49 (i), 71 sq.; Devadatta causes a schism in the Samgha by demanding stricter rules of which Buddha rejects, 20, 252 sq.; never extolled in the Saddharmapundarikā, 21, xxxvii; pāṇivṛāgya, the state of the wandering mendicant, enjoined by sacred law, 34, lxxv; 38, 295-303; enjoined by the side of learning and childlike state, 34, lxxvi; 38, 322-7. *See also* Ascetics, and Austerity.

**Ascetics** (Sannyāsins, Bhikshus, Pārivrāgakas, Munis, wandering mendicants).

- (a) Rules for a
- (b) Laws concerning a.
- (c) Different kinds of a.
- (d) Life and state of a.

(a) RULES FOR A.

Rules for Sannyāsins or a, 2, 153 sq., 193 sq.; 7, 279-91; 8, 212, 362-8; 14, 46-9, 259 sq., 279-84; 25, 205-16; he who has no aversion and no desire is an ascetic, 8, 63; must not earn anything, 8, 363; eight observances of a, 8, 364; the outward signs of a. do not purify a mortal who has not overcome desires, 10 (i), 38 sq.; (ii), 41 sq.; the Paribbāgakas of different sects had assemblies on the 14th, 15th, and 8th day of each half-month, 13, 239 sq.; the a. of different sects retire in the rainy season, in order not to destroy life, 13, 298; an ascetic who rejects meat at sacrifices or funeral meals goes to hell, 14, 54; an ascetic who slides back into civil life cannot reach heaven, 14, 237, 237 n.; he mits may become a., 14, 273 sq.; ceremonies on entering the order of a., 14, 273-9; before becoming an a, a man must first perform the duties of the other āramas, 15, 300; he who does not touch the objects of the senses is an a., 15, 315; garments of bark, phalaka cloth, hair, skins, feathers worn by a., 17, 246 sq.; meditations of a., 25, lxix, 209-13, 211 n.; receive food at Śrāddhas, 25, 120; food fit for a., 25, 177; not to follow worldly pursuits, 25, 208, 208 n.; three staves worn by a., 25, 395, 485, 485 n.;

meditation only is prescribed for a, not action, 34, lxxv, 38, 295-303, 306; a. who have broken their vows of chastity, 34, lxxvi; 38, 317-20; Muniship enjoined for a. as a means of knowledge, 38, 322-4; the a. is to live not manifesting himself, 38, 325-7.

(b) LAWS CONCERNING A.

Food of those who have become a. without the rules of the law, forbidden, 2, 69; law regarding female a., 7, xxiv, 135; 25, 317, 317 n.; offence of entertaining a. at sacrifices, 7, 34; exempt from fare or toll, 7, 36; 49 (i), 170; debts of a. to be discharged by sons or grandsons, 7, 45; an apostate from asceticism becomes the king's slave, 7, 37; 33, 135 n., 136 sq.; cannot be witnesses, 7, 48; alms to be given to a, 7, 192-4; 25, 92, 92 n.; 29, 320; must not be offended, 25, 154; eldest brother deprived of his share in estate by becoming an a., 25, 376 n.; 33, 195; sexual intercourse with female a., a kind of incest, 33, xvii, 170, 180 n.; ordeals should not be administered to a, 33, 101, 260; when the husband has become an ascetic, the wife may marry another man, 33, 185; punishment for a. who violate the duties of their order, 33, 265; judicial proceedings for a, 33, 281.

(c) DIFFERENT KINDS OF A.

Naked a, 2, 154; 10 (i), 38 sq. n., 11, 126 sq.; 17, 217 sq., 220, 245 sq.; 36, 308 sq. n.; some a. go with matted hair and skins, others are clean-shaven and without covering, 8, 375; discontented are some pabbagitas, 10 (ii), 7; different kinds of a., 13, 41 n.; Garūḥ, Brahmanical a. wearing matted hair, 13, 118-35, 118 n., 136, 141, 190 sq.; 17, 130, 132, 134 n.; Sramanas and Tāpasas, 15, 169; four kinds of a., 15, 266 sq. n.; false a. condemned, 15, 341; a. who live on the remains of offered food, 17, 71; a. who live like deer, 19, 72 sq.; 49 (i), 70, 70 n., 72; certain a. wear nothing except what they can procure from dust heaps or cemeteries, 20, 89; the vows of Brahmanic, Buddhist, and

Gaina a. compared, 22, xxii-xxxii; backsliding and apostate a., 22, 58-60, some a. subsist by glean- ing ears of corn, 25, 93; Gaina a. die by voluntary starvation, 25, 204 n.; orders of a., 25, 210; Ādraka and the Hastitāpasa (a. who kill one elephant a year and live on it to spare the life of other animals), 45, 418 sq.

(d) LIFE AND STATE OF A.

A reach the world of Brahman, 1, 144; 8, 66; 15, 301, Lakshmi resides in a., 7, 299; their entire freedom from worldliness, 8, 159, 159 n.; dialogue between an Adh- varyu and an a., 8, 289-93; true a., 10 (i), 39, 50; are the true Brāh- manas, 10 (i), 90 sq.; Buddha an ascetic, 10 (ii), xv; old a., and the young Samana Gotama, 10 (ii), 87; when Brāhmanas know the Self, and have risen above the desire of sons, wealth, and new worlds, they wander about as men- dicants, 15, 129, 179 sq.; the noble life of the religious mendicant, 22, 22 sq.; parents lament when their sons wish to become a., 22, 54 sq.; a. and Brāhmanas, 38, 27; not afflicted by pain, 38, 64; the state of being grounded in Brahman be- longs to a., 38, 300-3; enjoy immor- tality, 38, 301; childlike state, which is enjoined for a., means absence of strong sensual passions, absence of guile, pride, and the like, 38, 325-7; Buddha (Gautama) meets with an ascetic, 49 (i), 51 sq. See also Asceticism, Āramas, Austerity, Bhikkhus, Gaina monks, Holy per- sons, Meditation, Monks, Muni, Niganthas, Pabbaggā, Paribbagakas, Pārivrāgakas, Samanas, Sannyāsins, and Sramanas.

Asha, Zd., Righteous Order (com- pare Sk. Rta).

(a) More or less personified

(b) Worshipped as a divine being

(c) Asha Vahista, one of the Amesha Spentas

(d) Worship of Asha Vahista.

(a) MORE OR LESS PERSONIFIED.

A. and Vohu-manō, 4, 191; waxes by pious acts, 4, 285; obtains all things, 4, 294 n., 295; he who gives to the ungodly harms A., 4, 297;

Righteous Order of Ahura-Mazda, 31, xxi; colloquy between A., Ahura, and the Soul of the Kine, 31, 3-11; Ahura, the Creator of A., 31, 37, 44; Grēhma opposed to A., 31, 55, 63 sq.; in order to main- tain A., well-being of soul and body is sought for, 31, 94, 98; the realm of Ahura furthered in A., 31, 109, 116; where Piety and A. join hand in hand, 31, 143; Ahura-Mazda, the father of A., 31, 146, 148; prayer for A., 31, 185; Haoma, the springs of A., 31, 240; Ahura-Mazda ap- proached by the kinship of A., 31, 252; the glorious works of A., in which the souls of the dead find delight, 31, 256; Ahura approached with his Righteousness, 31, 285; Ashi Vanguh closely knit with A., 31, 296 sq.; may A. conquer the Demon of the Lie, 31, 311; Āra- maiti, whose are the laws of A., 31, 361.

(b) WORSHIPPED AS A DIVINE BEING.

Zarathustra, the first praiser of A. (Ashem Vohū), 23, 201 sq.; in- voked by Zarathustra, 31, 5, 12 sq.; invoked with Ahura, 31, 14-24, 62, 70, 75, 182, 307; the Dīg delivered into the hands of A., 31, 27, 33; prayers and sacrifice to Ahura- Mazda, A., and Vohu-manō, 31, 174 sq.; the wicked pollute A.'s path, 31, 184; invoked to appear in the village, 31, 310.

(c) ASHA VAHISTA, ONE OF THE AMESHASPENTAS.

'Perfect Righteousness,' 4, lii, 213; 5, 10 n.; gives a good passage to him who has a spiritual Master, 4, 291; the righteous will see A. V., 4, 294 n., 295; a name of Ahura- Mazda, 23, 25, 25 n.; creature of Ahura-Mazda, 23, 31, 33; is Divine Order and Fire, 23, 41; the crush- ing Ascendant of A. V., 23, 128, 133; assists the Good Spirit, 23, 297; earliest mention of A. V., 31, 15, 22, 22 n.; the thirty-three gods, lords of A. V., 31, 199, 205, 210, 216, 220, 225; gods worshipped because of A. V., 31, 212, 218, 227, 274, 322, 329, 339; a praiser of Haoma better than A. V., 31, 241; the soul passes over the Kinvat bridge to Heaven

and A. V., 31, 261; the Kingdom is for Ahura and A. V., 31, 283; the longing blessing of A. V., 31, 345; Mazdayasnan doctrines have their growth from A. V., 31, 354.

(d) **WORSHIP OF ASHA VAHISTA.**

A. V., Vohu Manō, and Khshathra Vairya invoked, 4, 245; A. V. invoked and worshipped, 23, 4 sq., 5 n., 13 sq., 30, 35-8, 285, 351, 353; 31, 196 sq. &c., the Ardibehist Yast in praise of A. V. and Airyaman, 23, 41-8, a blessing is A. V. or Righteousness (called) the Best, 31, 228 sq., 247, 253, 266, 297, 309, 359, 371, 379, 381, 383 sq.; praised by the Ashem Vohū prayer, 31, 266-8. *See also* Ashavahist.

**Ashādha**, a king who reached final bliss, 49 (1), 94.

**Āshādha Sāvayasa**, his opinions quoted, 12, 4.

**Ashādhi Sausromateya**, n p, 41, 171.

**Ashāhura**, son of Girtī, 23, 212.

**Asha-nemah**, n.p., 23, 219.

**Asha-sairyāk**, n.p., 23, 213.

**Ashasaredha**, son of Asha-sairyāk, 23, 213, son of Zairyāk, 23, 213.

**Asha-savah**, n.p., 23, 214.

**Ashāshagahad**, -ē *Hvandēān*, a high-priest, 5, 115, 115 n.

**Ashaskyaothna**, son of Gayadhāsti, 23, 212.

**Ashastu**, son of Mādhyaō-maungha, 23, 209.

**Ashavahist**, or Ashavahisto, or Ardavahist (Ardibahist, Ardibehist), Phl., the archangel Asha Vahista, Zd., created, 5, 10 sq.; has the mouse-ear (flower), 5, 104; smites Andar, 5, 128, protects fire, 24, 271; connected with the healing of the sick, 37, 116, 116 n., world in the guardianship of A., 37, 244; replies to Gōs-aūrvan, 37, 393; the Airyaman of A., 37, 405, the original creature A., 37, 411 sq.; interferences to diminish slaughter of cattle, 47, xii, 109; Pātakhsrōbō, king of the Arabs, through A., 47, xxv, 12 sq.; Vohu-manō and A. descend with a stem of Hōm to cause the birth of Zarātūst, 47, 22-8; assists Zoroaster in converting Vūtāsp, 47, 67-9, 164;

gives Vūtāsp the Hōm to drink, 47, 70 sq.; prescribes the care of the sacred fire, 47, 161, 161 n.;—worshipped, 5, 139, 401, 405; meat-offering to A., 5, 336; protector of fire, how to be propitiated, 5, 359, 372 sq., 375; ceremonial of A., 37, 184; invoked, 37, 296. *See* Asha (c, d). **Ashāvanguh**, son of Bivāndangha, 23, 210, 210 n.

**Ashavazang**, son of Pōrūdakhstōh, one of the seven immortal rulers, 18, 256, 256 n., 258 n.

**Ashavazd**, or Ashavazdah, son of Pourudhākht, one of the immortals, 5, 118, 118 n., 23, 70 sq., 71 n., 212, 212 n., 37, 203, 203 n.

**Ashavazdah**, son of Sāyuzdri, 23, 70 sq., 212.

**Ashemaogha**, Zd., t.t., heretics; the ungodly fasting heretic, 4, 48, 48 n.; denounced as the type of wickedness, 4, 60 sq., 195 sq., no defilement caused by the death of an A., 4, 60 sq., 154 sq.; the false cleanser, an A., 4, 135 sq.; the ungodly A. kills the bull, 4, 231; the malice of the two-legged A., 23, 26, 26 n., 31, 257, smitten by Airyaman, 23, 44-6; confounded by Māthravāka, 23, 208, 208 n.; Zarathustra invoked against the unholy A., 23, 261; the Waters worshipped to contradict the A., 31, 322. *See also* Heretics.

**Ashem-yahmāi-urātā**, n.p., 18, 256 n.; 23, 216, 216 n. *See* Yakhmayāsad.

**Ashem-yēNhē-raokau**, n.p., 23, 215.

**Ashem-yēNhē-verēza**, n.p., 23, 215.

**Ashes**, the foul part of Agni's food, 41, 261; taking down the a. from the fire-pan to the water, and bringing back part of it whereby Agni is reproduced from the waters, 41, 293-5.

**Ashi**, *see* Ashi Vanguhi.

**Ashisang**, *see* Ard, Arshisang, Ashi Vanguhi.

**Ashi Vanguhi**, the good Blessedness or Sanctity, invoked and worshipped, 4, 222; 23, 11, 18, 162, 164, 166, 330, 332; 31, 200, 206, 211, 217, 226, 296 sq., 298, 324;

- 343 sq., 345, 348, 351, 353, 358; imparts riches to the righteous, 4, 222 n.; follows behind Tistya, 23, 104; proceeds with Mithra, 23, 136; Mithra's chariot embraced by A. V., 23, 136; bestows all the good and riches ('Ashi's remedies'), 23, 188, 188 n., 270-3, 270 n., in the shape of a fair maiden, 23, 209; the Fiavashis bless the house with the presence of the kind A. V., 23, 230; is Piety personified, 23, 270; daughter of Ahura-Mazda, sister of Amesha-Spentas, 23, 270, 274, the Ashi Yast devoted to her, 23, 270-82; praises and loves Zarathustra, 23, 274 sq.; rejects offerings of all sterile people (old men, courtesans, and children), 23, 280 sq.; legend of A. V. hiding herself, 23, 280 sq., and n., her healing virtues, 31, 347 *See* Aharišvang, *Ard*, and *Arshirang*
- Ashôpacirya**, n.p., 23, 214
- Ashôraokah**, son of Frânya, 23, 204.
- Ashô-urvatha**, n.p., 23, 214.
- Ashôvahist**, n.p., 5, 148.
- Ashô-zust**, *see* Birds (b)
- Ashtâd**, the victorious, comes to meet the departed soul, 4, 373.
- Ashvakâ**, as a deity, 29, 102, 104, A. festivals, *see* Animal Sacrifices (b), and Sacrifices (i).
- Ashvâpada**, Rshabha died on the summit of Mount A., 22, 285.
- Ās ibn Wail**, threatened with childlessness, 9, 343 n.
- Asidaka**, demon, converted by Buddha, 19, 244.
- Asikni** river, medicines on the, 32, 402.
- Āsila**, n. of a great ascetic, 45, 268, 269 n.
- Asita**, the Rishi, calls *Kṛṣṇa* the first god, 8, 87, 87 n.; the 1st A. descends from heaven to see Buddha, who has just been born, and prophecies about the child, 10 (ii), 124-8; 19, xix, 12-18, 93, 355-60, 363 sq., 49 (i), 10-14, 20, 91; curative plant from A.'s dwelling, 42, 31, incantation of A., 42, 107, 255; A. Devala, for Āsila? 45, 269 n.
- Asita Dhânva**, a king, whose people are the Asuras, 44, 368, 368 n.
- Asita Vârshagana**, n. of a teacher, 15, 226.
- Askânian** kings, 5, 151, 199 sq. and n
- Āsmân**, his flower, 5, 104, invoked, 5, 403, 405. *See also* Heaven (g).
- Āsmarathya**, n. of a teacher, 34, xix, xcix, 150 sq., 276 sq., 279 sq., 48, 293, 391.
- Āsmô-khanvant**, one of the first followers of Zarathustra, 23, 33 n., 203; Fiavashi of A. worshipped, 23, 321.
- Āsmôk-khanvatô**, Zd. *Āsmô-khanvatô*, n.p., 47, xxx, 165.
- Asnya**, the day-lords of the ritual order, worshipped, 31, 196, 204, 209, 215, 219, 223, 368, 379
- Asoka**, Sk., Asoka, Pali, the king, inscriptions of, 8, 223; A. and Indian chronology, 10 (i), xxxv-xlv; his edict of Bhabra, 13, xxvi sq.; schism settled by A., 19, xii sq., A. and the Buddhist Church, 19, xiv; raises eighty-four thousand Stîpas, 19, xxix, 336 sq., 336 n.; Arvaghosha on A., 19, xxxvii; obtained the first holy fruit (Sîotâ-panna), 19, 337, his reference to the Buddhist Scriptures, 35, xxxvii sq.; outdone by the courtesan Bindumati, 35, 182; Kathâ Vatthu, a controversial work of the period of A., 36, xx. *See* Kâśoka
- Aspengargâk**, a demon, 5, 28, 28 n.; in contest with the rain, 5, 112, 112 n.
- Āspigâns**, family name of Frêdûn, 47, 34; ten Ā, 47, 140.
- Āspôpadhō-makhsti**, n.p., 23, 214.
- Āsramapada**, n. of a park in Benares, 22, 273.
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**Asuras** or Demons.

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- (b) Stories about the A.
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(a) THE A. IN MYTHOLOGY.

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**Ātarō-pād**, or **Ātūr-pād**, son of Zarātūst, 5, 159 n., 304, 304 n.; 37, 6 n.; 47, xxxvi sq.

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**Ātirātra**, see *Sacrifice (j)*.

**Ātithya**, *Sk*, t.t., ceremony of reception of guests. See *Guests*.

**Ātivādīn**, *Sk*, t.t., one who makes a final supreme declaration, 1, 120 n., he who understands that spirit (*prāna*) is all this becomes an a., 1, 120 sq; in reality he is an a. who declares the Highest Being to be the True, 1, 121; 34, 163-7, 48, 301-5.

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**Ātman**, *Sk*, t.t., the Self, meanings and translations of the word, 1,



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**Ātrayaḥ**, the poets of the fifth *Māṇḍala* of the Rīg-veda, 1, 216.

**Ātreya**, n. of a teacher, quoted by Bauddhāyana, 14, xl n.; in a list of teachers, 15, 118 n., 119, 187; author on medicine, 19, 11; Dakṣiṇā given to an Ā. who is not an officiating priest, 26, 346, 346 n.; quoted by Hiraṇyakeśin, 30, 200; worshipped at the Tarpana, 30, 245; quoted in the Vedānta-sūtras, 34, xix; 38, 320; 48, 707.

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**Āttadāṇḍasutta**, t.c., 10 (ii), 177-80.

**Attainments**, the three, Buddhist t.t. (*tiṣṭo sampattiyo*), viz. life as man, life as god, and Arhatship, 35, 146 n.; 36, 356.

**Āṭṭhaka**, n. of a Rīṣi, 11, 172.

**Āṭṭhakavagga**, part of the Suttani-pāṭa, 10 (ii), 146-83.

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**Atthassara**, Devadatta will become a Pakkeka-Buddha under the name of A., 35, 167.

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**Atula**, n. of an author on medicine, 36, 109.

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**Ātūr-frōbag**, son of Farukhūzād, 18, xxvii, 252, 252 n.; quoted by Marzān-farukh, 24, xxvi; Rōshan, son of Ā., 24, xxvi sq.; Dīnkard of Ā., 24, 120 n, 139, 139 n, 146, 162, 169 sq.; = Hēr-Frōvag, 18, 289 n.

**Ātūrō-bûgêd**, n. of a high-priest, 18, 318.

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**Ātūr-pādīyāvand**, Pahlavi writer, quoted, 24, xxvi, 121, 138, 138 sq. n., 162, 169.

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**Audavāhi**, n. of a teacher, 15, 118 n.; worshipped at the Tarpana, 29, 123, 220.

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(a) A. as the supreme God and Creator

(b) A. in mythology

(c) A. and Zoroastrianism

(d) A. and morality.

(e) Worship of A.

(a) A. AS THE SUPREME GOD AND CREATOR.

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**Avrak**, constellation, together with Tistar, 5, 25 sq., 168.

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**Balika Prātipāya**, the Kauravya king, 44, 269, 272.

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(a) Occasions for which it is enjoined.

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- Bêvarâsp** = Dahâk, q. v.
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- Bhagu**, one of the first converts made by Buddha, 20, 228-33; 35, 163, a *Thera*, 17, 238; Buddha's visit to him, 17, 308 sq.
- Bhaishagya-rāga**, n of a *Bodhisattva* *Mahāsattva*, 21, 4, 213-23, 394, 404; the *Bodhisattvas* *Bh.* and *Mahāpratibhāna*, with their retinue promise to divulge the *Saddharma-pundarīka* after Buddha's *Nirvāṇa*, 21, 255; pronounces talismanic words, for those who keep the *Lotus of the True Law*, 21, 370-2; is identical with *Sarvasattvapriyadarśana* in a former birth, 21, 376, 385, 389, 392; was in a former birth the prince *Vimalagarbha*, 21, 430.
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**Bhāllavins**, the Nidāna (a Vedic work) of the, 14, 3; quoted, 14, 147; a mantra of the Bh., 38, 227 sq.

**Bhallika**, a merchant, one of the two first lay-disciples of Buddha, 13, 81-4; 49 (i), 166 sq.

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**Bhāmanī**, a name of the Lord or the highest Self, 34, 125; 48, 272.

**Bhanabhadrā**, converted by Buddha, 19, 243.

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- Bhāshyas**, works, satiated at the *Tarpana*, 29, 220
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- Bhaumeyikas**, see *Bhavanavāsins*.
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**Bhikkhus**, or Buddhist monks (Pali bhikkhu = Sk. bhikṣu, a mendicant)

(a) Advantages of monastic life, exalted position of Bh., duties towards them.

(b) Moral precepts for Bh

(c) The Bh. as members of the Order (Saṃgha)

(d) Daily life of Bh (costume, food, medicine, dwelling, utensils, &c)

(e) Buddha and the Bh

(a) ADVANTAGES OF MONASTIC LIFE, EXALTED POSITION OF BH., DUTIES TOWARDS THEM.

The wise man should follow the bright state of the Bh., 10 (1), 25 sq., 25 n.; *the Bhikkhu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvāṇa), cessation of natural desires, and happiness. He who, even as a young Bhikkhu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds*, 10 (1), 88; the true Brāhmana (Arhat) keeps aloof both from laymen and from Bh., 10 (1), 92; the life of the Bh. praised, as compared with family life, 10 (11), 6-11, 33-6, 65; 11, 187 sq.; gifts of food, drink, garments to be made to them, 10 (11), 66, 79, 81-4; 35, 41, 49; characteristics of Bh., worthy of offerings, 10 (11), 82-4; are independent, 10 (11), 154-6, the Bh. is a great man; he has overcome desire in this world, 10 (11), 191 sq.; how to translate the word Bhikkhu, 11, 5 n.; a union between a Bh. and Brahman is possible, 11, 202 sq.; Buddhist Bh. and Sannyāsins the same, 15, 11 sq.; invited to Śrāddhas, 29, 106 n.; their position in the classical dramas, 33, xvii, if laymen

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ful and thoughtful, 11, 28 sq. ; *be ye lamps unto yourselves Be ye a refuge to yourselves Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves.* 11, 38 ; by leading a life of uprightness, by quietude of heart, contemplation, spiritual insight, and solitude, Bh. obtain what they desire, 11, 210-18 ; want of concord with the Bh., spiritual barrenness, 11, 224 sq., 229, Buddha rebukes quarrelsome Bh., 17, 291-306 ; an example of Bh. living in love and concord, 17, 309-12 ; shall not commit suicide, 35, 273-5 ; twenty-eight good qualities in the vows of Bh., 36, 251 sq. ; eighteen good qualities of those who carry out the vows of Bh., 36, 252 sq. ; the thirteen extra vows of Bh., 36, 268, 268 sq. n. ; are unmoved either by ill-will or love, 36, 309.

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(d) DAILY LIFE OF BH. (COSTUME, FOOD, MEDICINE, DWELLING, UTENSILS, &c.).

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(e) BUDDHA AND THE BH.

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**Bhṛigu**, Buddha in the hermitage of *Bhārgava*, i.e. Bh.'s son, 19, 59, 49 (1), 62, 92.

**Bhṛigu**, a *Purohita*, converted by his sons, became a monk and reached perfection, 45, 61-9.

**Bhṛigus**, i.e. descendants of *Bhṛigu*, n. of an ancient family; the light of the Bh. and *Angiras* is the brightest, 12, 37 sq., 38 n.; kindled or established *Agni* among men, 12, 350; 46, 45, 130, 157, 202, 228, 343; Bh. or *Angiras*, attained the heavenly world, 26, 272; peculiar sacrificial rites of the Bh., 29, 390 sq., 416; 30, 34 sq., 93; worshipped at the *Tarpana*, 30, 243; Bh., *Atharvans*, and *Angiras*, 42, 433; sacrificing together with the Bh., 43, 200; sacrifice offered up by the Bh., 43, 262; *Mātariśvan* kindled *Agni* for the Bh., 46, 241.

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**Bhṛūṇahatyā**, Sk., the killing of an embryo, 44, 341 n. See also *Abortion*.

**Bhugyu Lāhyāyāni**, questions *Yāgyavalkya*, 15, 127 sq.; 34, cv.

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**Bhūtā**, female disciple of *Sambhūta-vigaya*, 22, 289.

**Bhūtadattā**, female disciple of *Sambhūta-vigaya*, 22, 289.

**Bhūtas**, 'Beings,' or goblins, daily offerings to them, one of the 'five great sacrifices,' 2, 47 sq., 109, 109 n., 195, 201; 7, 214; 14, 256; 25, 87 n., 88-92, 88 n., 95, 132; 29, 199, 217; 44, 95; food eaten at a *Śrāddha* by persons related to the giver, reaches not the Manes nor the gods, but the Bh., 2, 143 sq., those who worship the Bh. go to the Bh., 8, 85; worship of Bh., of the quality of darkness, 8, 118; actions for gods, *Pitṛs*, Bh., and guests, 8, 306; the bands of Bh. extol the emancipated saint, 8, 345; *Īvara*, the lord of gods, Bh., *Pisākas*, &c., 8, 354; are liable to destruction, 15, 289; space the resort of Bh., 36, 316, 316 n.; gods, demons, Bh., &c., assemble to see *Kēśi* and *Gautama*, 45, 121 sq.; injury done to living beings for the sake of Bh., 45, 357. See also *Beings*.

**Bhūtas**, t.t., entities, or elements. See *Elements*.

**Bhūtātman**, Sk., the elemental Self in the bodies, 15, 295-7, 295 n., 299 sq.

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**Brahmakārin**, religious student, student of the Veda: to dwell as a B. in the house of a tutor, a branch of the law, 1, 35; approaches his teacher, carrying fuel in his hands, 1, 85, 135, 137, 139 sq., 273, 306; duties and restrictions imposed on B., 2, xxii sq., 7-29, 182-5, 186-92; 7, 116-21, 123-31; 8, 216 sq., 360 sq.; 14, 40-2, 149-58, 25, 37-44, 50-74; 29, 66, 68, 73-6, 80, 83 sq., 191-3, 223, 306, 308-10, 402; 30, 66 sq., 151, 157, 160 sq., 274; 33, 132 sq.; 44, 48-50, 90; 48, 695; the Naishthika or perpetual B. who always lives with his teacher, 2, 18, 18 n., 153, 192 n., 193; 7, 120; 8, 377 n.; 14, 40 sq., 258; 25, 73 sq., 38, 318 sq.; rules for the B. who has returned home from his teacher, 2, 27-32, 37, 48-54, 66 sq.; 8, 358 n.; 25, 73-5; *see also* Samāvartana, penances for a B. who breaks his vows, esp. that of chastity, 2, 85 sq., 288-90, 294 sq.; 14, 117-19, 214-16, 294 sq., 318 sq.; 25, 63 sq., 70, 454 sq., 462 sq.; 29, 361 sq.; 30, 317, 38, 318-20; 48, 706, eats much, 2, 123; 14, 265 sq., 281; sin of the B. who breaks the vow of chastity, 2, 281 sq.; is exempt from fare or toll, 7, 36; 25, 325; laws of impurity (on death, &c.) for a B., 7, 96; 14, 177; 25, 179 sq., 183-5, 192 sq.; his initiation, 7, 114 sq.; 44, 86 sq.; *see also* Upanayana; the Yogin should adhere to the rules of a B., 8, 69, 79; life as a B. is a good penance, 8, 119; gods and demons practise the life of B., 8, 146, 151

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**Brahmakārin**, n. of a Gaṇadhara of Pārśva, 22, 274.

**Brahmakāriyam** (Pali), 'noble life,' different meaning from Sk. brahmakārya, 11, 285 n.

**Brahmakārya**, Sk., t.t., religious studentship, 44, 86, 86 n.; life as a Brahmakārin, *see* Brahmakārin; the vow of abstinence, esp. chastity, *see* Abstinence and Chastity.

**Brahmakāyas**, or Brahmakāyikas,

a class of gods, 7, 293; Buddha mistaken for one of the B., 19, 72; the 12,000 followers of Brahma Sahâmpati, 21, 5.

**Brahmaketu**, the 77th Tathâgata, 49 (i), 7.

**Brahmaluptaka Kula**, of the *Kauṇika Gana*, 22, 292.

**Brahmaloka**, the world of Brahman (masc.), how can one obtain it? 10 (ii), 84 sq.; what B. means, 34, 180 sq.; long life of the gods in B., 45, 84, 84 n., *see also* Brahma-world.

**Brahman** (neut., Nom. Brahma, masc., Nom Brahmâ).

- (a) The B. (neuter) in the sense of holy word or priesthood
- (b) Nature and qualities of the B (neut.) as the divine principle
- (c) Names, forms, and symbols under which the B (neut.) is meditated upon
- (d) Oneness of the B (neut.).
- (e) The B. (neut.) and the world.
- (f) The B (neut.) and the individual soul.
- (g) Devotion to and absorption in the B (neut.)
- (h) Knowledge of the B. (neut.)
- (i) The higher and the lower B
- (j) Passages in which B may be either masc. or neuter.
- (k) The god B. (masc.), also called Sahampati, Svayambhû, Hiranyagarbha

(a) THE B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.

Vasukra, the author of a hymn, identified with the B., 1, 169, the Brahman priest is full of B. (Veda), 1, 259; is the self seen in the great hymn, 1, 260; identified with the Vedas, 1, 279; 'slayers of the B.' i.e. of the Veda, are called those whose father and grandfather have not been initiated, 2, 5; Vishnu fond of B (Veda), 7, 293; those who are first in the Vedas are forms of the B, 8, 161; Agni or fire is the B., 12, 90, 114 sq., 134, 341; 26, 37 sq.; 43, 85; Palâra tree is B., 12, 90, 90 n., identified with speech, truth, and the three Vyâhrtis, 12, 296 sq.; the B. and the threefold science, 12, 449 sq.; 25, 483; delivered the creatures over to Death, except the Brahmakârin, 14, 156; 44, 48; placed its majesty in the Brâhmanas, 14, 199; invoked to purify from sin, 14, 251; offerings to B (priesthood) and Kshatri, 15, 211; is Brhhaspati, or the

Lord of prayer, 26, 23, 59, 59 n., 180; 29, 280; 43, 192; 44, 258, 314, 402, 411; B is sacrifice, 26, 23, 35, by the Dikshâ the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, lxiii, as the sacerdotalism or sacred writ, is the truth, 26, 272; Tutha is the B., 26, 344; the Brahmodya or discussion on the B. at the end of a Sattia, 26, 452 sq. and n.; B. which is long-lived through the Brâhmanas, invoked to give long life to the newborn child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the Veda, 34, xxxii, 19-22; king and priest address each other as B., 41, 108-10, first created from the egg, 41, 146; Pragâpati is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the Brahmakârin (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; Ukkishita is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the Rshis are the first-born B., 43, 100, the B. (mystic science) has nothing before it and nothing after it, 43, 338; the B.'s fore-portion, 44, 36; kindling-verse identified with the B., 44, 39; the Brahmakârin makes himself over to B., 44, 86 sq.; daily sacrifice to the B., consisting in Veda-study, one of the 'five great sacrifices,' 44, 95-9, *see also* Veda (c); by the B (holy writ, holiness, priesthood) he gains the heavenly world, 44, 221; the seven-syllabled B. (holy writ), 43, 314 sq.; expiatory formula addressed to the B., 44, 337 n.

(b) NATURE AND QUALITIES OF THE B. (NEUT.) AS THE DIVINE PRINCIPLE.

B. is the True (Sat, τὸ ὄντως ὄν), pure Being, 1, 98 n., 130, 201, 278 sq.; 8, 315; 12, 296 sq.; 15, 18, 36, 58, 108, 190 sq., 306; 26, 272; 34, lii, 167, 266 sq., 332, 38, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302-5, 432, 616, 652; as

conceived by the true philosopher, and by ordinary people, 1, 125 sq. n; *this is the immortal, the fearless, this is B*, 1, 130, 135, 136, 138, 140, 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.: its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149-51; 8, 153; 15, 68, 302, 324; 34, xiv; 38, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 34, xxiv sq., 25, 68, 264; 38, 156 sq., 160, 168; 48, 23, 81, 84, 103-5, 111-13, 115, 126, 131 sq., 143, 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgītā, 8, 11, free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 34, xxviii, 107, 328; 38, 101, 201-4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 200, 208 sq., 215, 218, 229, 240, 259, 271, 323 sq., 327, 354, 375, 394, 402 sq., 406-8, 413 sq., 422, 429, 444 sq., 460, 469, 476, 584, 607-21, 689 sq., has no beginning nor end, is unborn and immortal (imperishable, indestructible), 8, 77, 103, 180, 192, 248; 15, 28, 36, 235, 255, 302, 335 sq.; 34, 83, 169-71, 349; 48, 308-11, 535, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 34, xxv, xxviii; 38, 239, 394 sq.; 48, 26-9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338, 34, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 38, 393; produced and developed from the pure principle, 8, 186, the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621-5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 34, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 34, 25, 34, 327; 38, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172,

38, 180, 390-4, 396; 48, 624 sq.; spoken of as in heaven and beyond heaven, 34, 96 sq.; is the bridge of the Immortal, 15, 36; 34, 154, 156, 622 sq.; is the best, 15, 37; is devoid of parts, 15, 39; 34, 135-9, 349-52; 38, 396; 48, 192 sq., 473; the bliss of B., B. is bliss, 15, 56, 61 sq., 61 sq. n., 66, 150 sq.; 34, 25, 65-8, 72 sq., 75-7, 169; 48, 84, 113, 193, 198, 200, 208-37, 240, 254, 276 sq., 307, 376, 389, 402, 413 sq., 442, 550, 618, 653; in the beginning B. knew its Self only, 15, 88; *this is the B., without cause and without effect, without anything inside or outside, this Self is B., omnipresent and omniscient*, 15, 117; is Svayambhu, self-existent, 15, 120, 188, 227, 43, 404; 44, 417 sq.; *see also under (k)*; is the safe support, 15, 235; in it is the triad (subject, object, and the mover or ruler), 15, 235 sq.; the only universal being, of an absolutely homogeneous nature, 34, xxiv, xxvii sq., xxx; 48, 113; is associated with Nescience (Mâyâ, Avidyâ), 34, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 34, xxv; according to Sankara impersonal, with Râmânuga a personal God, 34, xxviii, xxx, cxxiii, cxxiv n.; cannot have originated from anything else, 34, lii, 266 sq., 332, 38, 19 sq.; is devoid of form, 34, lxiii, lxiv, 306 sq.; 38, 154-75; 48, 610 sq.; discussions on the nature of B., 34, lxiv sq., xcv sq.; 38, 101, 133-83; later definitions of B., e.g. as sakkid-ânanda, 34, xcii; etymology of the word, 34, 14; 48, 158; *B, which is all-knowing and endowed with all powers, whose essential nature is eternal purity, intelligence, and freedom, exists . . . The existence of B is known on the ground of its being the Self of every one . . . And this Self (of whose existence all are conscious) is B*, 34, 14; is all-knowing, 34, 19-22, 25, 47, 49, 362; 48, 156, 215, 234, 259, 316, 354, 375, 394, 413 sq., 460; can it be designated by a masculine noun? 34, 76; is a place of rest, 34, 83; is the internal ruler over the devas and so on, 34, 130-2; is different from

name and form, 34, 232 sq.; 38, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 34, 344, is endowed with powers, omnipotent, 34, 354-6, 362; 48, 156, 215, 259, 316, 354, 413 sq., 460; is free from all difference, and twofold characteristics cannot belong to him, 38, 152-4, 156 sq.; its limiting adjuncts are presented by Nescience merely, 38, 153; is inside of the limiting adjuncts, 38, 158 sq., 178 sq.; 48, 192 sq.; is the highest of gods, 48, 59; is the firstborn from afore, 44, 459 sq.; not devoid of all difference, 48, 78-102; *the True, Knowledge, the Infinite is B.*, 48, 79 sq., 143, 158, 159 sq., 180, 184, 210, 212, 233, 240, 254, 303, 375, 402, 404, 445, 453, 550, 611 sq., 623, 638, 652, 656; B. defined, 48, 80; what constitutes the body of the B., 48, 88, 254; Nescience contradictory to B., 48, 126; appears in manifold modes, 48, 143; is self-luminous, 48, 208, 348 sq., 393, 445; has no connexion with Prakṛti, nor with Karman, 48, 240, 256, 607, why it is not subject to pleasure and pain, 48, 265 sq., is invisible, unseizable, higher than the Impeishable, 48, 282-7; of boundless love towards his devotees, 48, 316, *numberless powers, lying beyond the sphere of all ordinary thought, belong to B., and qualify it for creation, and so on, just as heat belongs to fire*, 48, 474, 476; differs in nature from all other things, 48, 28, 475 sq., 584; in all meditations on B. the essential qualities of B. are to be included, 48, 637-43. *See also* God, Lord, and Self (d); world of the B., *see* Brahman-world.

(c) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B (NEUT) IS MEDITATED UPON.

Meditation on B under symbols (pratikopâsana), 1, 201; 48, 718-20; not comprehended by symbols, 8, 367; only those who have not worshipped B. under a symbol are led to B., 34, lxxxii; 38, 402-4; B.'s name a mere outward symbol,

34, 92; two secret names of B., *abam* and *abar*, 38, 216-18; 48, 642; the Great B is the one *Akshara* into which all beings pass, 48, 343 sq.; why it is called a *bank*, 38, 176 sq.; *Bhūman*, that which is much, is B., 34, 162-9; 48, 302, meditation on *breath* (Prāṇa) as B., 1, 65 sq., 213, 280 sq.; 15, 36, 56, 64 sq., 142, 153 sq., 194 sq.; 34, 84-7, 97-106, 229-31, 272; 42, 622 sq.; 48, 246, 256, 276 sq.; B as represented by Vāyu and Prāṇa, 1, 59 n.; hidden in breath, 1, 233 sq.; meditation on the absorption of the gods into breath or B., 1, 288-90; the vital airs are the effects of B., 38, 76; Indra and Prāṇa is B., 48, 250-4; *Buddha* is, esoterically, the Highest B., 21, xxvii sq.; the great *chariot* which is pervaded by the B., 8, 386; the *city of B.*, the body, and in it the small lotus of the heart, and in it the small ether, 1, 125-7, 126 n.; 15, 37, 54; 34, 174 sq., 178; 38, 219; 48, 314-25, 660, 666 sq.; the city of B. called Aparāgītā, 1, 131, 132 n.; meditation on *consideration* or thought as B., 1, 114; 38, 160; *Earth*, a form of B., 1, 65 sq.; meditation on B. as *ether* (Kha), 1, xxv sq., xxvi n., 46 sq., 53, 65 sq., 118, 126 n., 143, 143 n.; 34, 81-4, 110, 114, 126 sq., 144, 174-92, 232 sq.; 38, 6-8, 12, 17 sq., 248; 48, 242-6, 256, 273, 276 sq.; before ether was produced, B. existed without ether, 38, 17, ether is an effect of B., 38, 18, ether is dissolved into B., 38, 26; the person in the *eye* is B., 1, 67, 135; 15, 64, 335; four *feet* or sixteen parts of B., 1, 53 sq., 60 n., 60-4; 15, 345, 34, 90, 95, 38, 219; 48, 622 sq., meditation on *fire* as B., 1, 65, 118; 15, 335; 34, 92; the Adhvaryus consider B. the self in the sacrificial fire, 1, 260; the source of fire, 38, 20-2; the highest B. in the form of intestinal heat, 48, 248; meditation on *food* as B., 1, 65, 117; 15, 55, 64, 194 sq.; the B. as a *forest*, 8, 284-6, 288, 288 n., 372, 386 sq.; meditated upon as the *Gāyatrī* verse, 1, 44-6, 158, 162, 194; 34, 93-6;



having joy for its *bead*, a figurative representation of B., 48, 637-9; *bearing* is B., 15, 156; as seated in the cave of the *heart*, 1, 47, 47 n.; 8, 252 n.; 15, 36, 39, 318; 34, 113 sq.; 38, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; *heaven*, a form of B., 1, 66; the sound *Him* is B., and serves to obtain B., 1, 176; meditation on *hope* as B., 1, 119; the abode of *Lakṣmī*, 48, 3; *light* is B., 15, 306, 335 sq.; 34, 87-93, 96 sq., 185, 191, 194, 231 sq.; 48, 247-9, 256, 611 sq., 618, is the light of lights, 15, 37; 48, 335 sq., 366, 373; as shining in the sun, in the moon, in the fire, in the lightning, 15, 318, 322; as abiding within the sun, and within the eye, 34, 1xx, 123-8; 38, 216-18; 48, 642; is the *lightning*, 1, 66, 151 sq., 152 n.; 15, 192; relation between the *Lord* and the Highest B., 15, xxxvi-xxxviii, 245; 34, xxv, xxvii, xxx, cxxiii, cxxiv n.; 48, 4; the *Mahāvratā* day is B., 1, 162, 169, 260; the Mahāvratā ceremony is for attainment of B., 1, 162; *man*, the abode of B., B. in the shape of man, 1, 205 sq.; meditation on *memory* as B., 1, 119; meditation on *mind* as B., 1, 53 sq., 65, 112, 152, 152 n.; 15, 36, 64, 157; 34, 107-12; 38, 391; meditation on the *name* as B., 1, 110 sq.; means '*Nature*', 8, 11; is an intelligent principle, and cannot be identified with the non-intelligent *pradhāna* of the Sāṅkhyas, 34, xxxii, 47-64, 300; 48, 256; *Om* identical with B., 7, 183; 8, 79, 282 sq.; 14, 278, 316; 25, 45; *Om* is the bow, the Self is the arrow, B. is the aim, 15, 36; *Om*, *Tad*, *Sat*, the threefold designation of the B., 8, 120 sq.; *Ka* (*pleasure*) is B., 1, 65; 34, 126 sq.; 48, 273, 276 sq.; meditation on *power* as B., 1, 116; *Pragāpati* is B., 15, 190; 48, xxiv; the self-existent B., teacher of *Pragāpati*, 48, 404; the *Puruṣa* or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 34, 174; 48, 4, 207 sq.; the highest oneness reached by seeing the lord of the world as the Person who has his

source in B., 15, 38; the word B. denotes the Highest Person (*Puruṣa*), the highest Self, and the Lord, 48, 4, &c.; meditation on *reflection* as B., 1, 115; *sight* is B., 15, 155, *Siva*, *Hara*, *Rudra*, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of *Rudra*, 15, 324; superior to *Siva*, 34, xiv; meditation on *speech* as B., 1, 111; 12, 296 sq.; 15, 36, 64, 152 sq.; 'as far as B. reaches, so far reaches speech,'—wherever there is B., there is a word; and wherever there is a word, there is B., 1, 186; meditation on B. as word and non-word, 15, 321 sq.; meditation on the *sun* as B., 1, 54 sq., 65 sq.; 15, 306, 317 sq., 335 sq.; 41, 366; 48, 94; 44, 459 sq.; compared to reflected images of the sun and the like, 38, 157-9; 48, 613-15; is the light equal to the sun, 44, 388; is called *Tadvana*, 1, 152, 152 n.; *time* and non-time, two forms of B., 15, 317; compared to a fig-tree, whose roots grow upward and whose branches grow downward, 15, 21; the great tree of B., 8, 370, 370 n., 372; meditation on *understanding* as B., 1, 115 sq.; 8, 338 sq.; 15, 57, 65; *Vāyu* invoked as the visible B., 15, 45, 53; worship of *Vishnu* (*Nārāyaṇa*, *Kṛṣṇa*) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 34, xxxi n.; the lord B. seated on his lotus seat within *Kṛṣṇa*, 8, 93; *Kṛṣṇa* greater than B., 8, 96; the great B. is a womb in which *Kṛṣṇa* casts the seed, 8, 107; *Vishnu* full of the B., 8, 347, 354; the highest place of *Vishnu*, 15, 324; B. superior to *Vishnu*, 34, xiv; the highest B., i.e. *Vishnu*, possesses two forms, 48, 89; B. or *Vishnu* the Self of the world, 48, 92 sq.; called *Vāsudeva* by the *Bhāgavatas*, 48, 524 sq.; meditation on *water* as B., 1, 117; water, the quarters, the stars, the moon, are forms of B., 1, 66; meditation on *will* as B., 1, 112 sq., 113 n.

(d) ONENESS OF THE B. (NEUT.).

*All this is B. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the B.)*

... *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B*, 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 34, 154-62, 230; 48, 259, 318 sq., 371-4, all worlds are contained in B, 15, 21; 48, 768; pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 34, xxviii, xxx, 23, 94, 107, 109-11, 156, 267, 357; 38, 138, 165, 208, 341; 48, 20 sq., 85, 88, 91, 93-5, 133, 257, 260 sq., 290, 306, 394 sq., 399, 408, 458, 659, 662, 687; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 34, xxviii, 321 sqq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113-17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 34, xxviii sq., 1, 286, 321, 349-54, 395 sq.; 38, 12, 13, 158, 160, 168-71, 175-80, 202, 327-9, 410; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 566; some metaphorical expressions, seemingly implying that there is something different from B., explained, 34, lxxv; 38, 175-80; all things are effects of B., or are B. itself, 34, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 34, 80 n.; Indra declares that he is one with B., 34, 101 sq.; the ten objects and the ten subjects cannot rest on anything but Brahman, 34, 104; subsists apart from its effects, 34, 350, *the fishermen are B., the slaves are B., B are these gamblers; man and woman are born from B, women are B. and so are men*, 38, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, meditated upon in more than one way,

38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; *all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body, so that he is the Self of all of them*, 48, 717.

(e) THE B. (NEUT.) AND THE WORLD

The B. as the cause or creator of the world, 1, 64; 15, 231-7; 34, xxix sq., xl, xlvii sq., l, lii, 50, 60 sq., 202, 233, 267-74, 299-317, 344, 352 sq., 361 sq., 381-6; 38, 3-73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254-6, 271, 285, 354-408, 413-79, 532-40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28, 34, 83, 85, 135-9, 288; 48, 140; is the support of the universe, 8, 104, 180, 180 n., 192; *is that from which the origin, subsistence, and dissolution of this world proceed*, 8, 180, 192; 34, xxxii, xcii sq., 15-19, 107, 109, 117, 283; 48, 3, 94, 156-61, 174, 255, 258-61, 266; is the seed of the tree of worldly life, 8, 313, in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is B.*, 15, 64, 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhāna), 15, 263; not only the operative but also the material cause of the world, 34, xl, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-30, 346 sq., 361 sq., 48, 142; creates the world without instruments, 34, xlix sq., xc, 346-9, 354-6; creation and reabsorption of the world a mere sport of B., 34, l, 356 sq.; 48, 405 sq., 476 sq., 610; as a creator and dispenser, acts with a view to the merit and demerit of the individual souls, and has so acted from all eternity, 34, l, 357-61; relation of the non-sentient matter to B., 34, lxx; 48, 242; called Non-being, previously

to the origination of the world, 34, 267; is different from the world, 34, 284; 48, 188 sq., 413 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 38, 25 sq.; 48, 402-6; by offering up his own self in the creatures, and the creatures in his own self, B. compassed lordship over all creatures, 44, 417 sq.; the world (Pradhâna, Prakṛti) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430-67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445; where B. abides during pralaya and creation, 48, 460, effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618-21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766-71. See also Cause.

(f) THE B. (NEUT.) AND THE INDIVIDUAL SOUL.

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 34, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; Âtman or Self is one with the B., 1, xxx; 15, 36, 178-81, 237, 290 sq.; 34, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 38, 209, 288; 48, 23 sq., 184, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 34, xix, xxx sqq., lvii sqq., xcvi-c, 64-289; 38, 61-73, 396 sq.; 48, 195 sq., 257-353, 393, 459, 559, 561; *thou art that* (tat tvam asi), 1, 101-9; 34, xxvii, xlix, 23, 31, 54-6, 104, 113, 115 sq., 122, 125, 185, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 38, 32, 46, 65 sq., 138, 140, 173, 197,

209 sq., 238, 243, 291, 333-7, 339, 370, 397, 408; 48, 126, 129-38, 184, 191, 203 sq., 209, 214-18, 228 sq., 344, 458, 467, 541, 560, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 34, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 38, 30, 31, 33 sq., 42 sqq., 138, 146, 149; 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 34, xxx, 157, 178, 180 sq., 191; 38, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; *I am B.*, 15, 88; 34, 31, 44, 104, 115, 185, 326; 38, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (âtman) dwells in the B. that it may be immortal,' 30, 228; the soul is a part of B., 34, xxv; 48, 558-67, both matter and the individual souls are real constituents of B.'s nature, 34, xxviii; in it the individual soul is merged in the state of deep sleep, 34, lxi sq., 180, 273; 38, 144-9, 152-66, 176; 48, 604 sq.; individual soul different from B., 34, 114-16, 344 sq.; 48, 209, 242, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 34, 277 n., 345; 48, 191; is superior to the individual soul, 34, 345; is 'that,' the inward Self is 'thou,' 38, 335; has individual souls for its body, 48, 130, 132, 141 sq., 254, 392, 394, 406, 435-7, 469 sq.; is the internal ruler of the individual souls, 48, 132-4, 607-11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138-45, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325-7, 347-9; all beings are effects of B., and hence have B. for their inner Self, 48,

353; soul saved by meditation on B., 48, 394; cannot be fully understood by the individual soul, 48, 396; the imperfections of the soul are not B.'s, 48, 563 sq., 607-11; the term B. applied to the individual soul, 48, 655 sq.; to be meditated upon as the Self of the devotee, 48, 716-18.

(g) DEVOTION TO AND ABSORPTION IN THE B. (NEUT.).

The path of the gods leading to B., 1, 68, 80, 276-8; 15, 327 sq.; 34, xxix sq.; 38, 383 sq.; 48, 648-51, 747 sq.; union with the B. reached by good conduct, by performing religious rites, and the like, 2, 218; 7, 183; 8, 106, 162, 235, 313, 336, 339 sq., 342, 370; 14, 249, 266, 309; 15, 176 sq., 336; 25, 25, 34, 34 n., 45, 45 n., 212 sq., 212 n., 419, 419 n.; sacrifice of B. with B., in B. by B. for B., 8, 61, 61 n.; the sage possessed of devotion attains to unity with B., 8, 64, 64 n., 70, 234 n., 245, 245 n., 398, 413; happiness in union with B. that is free from defects and equable, 8, 65 sq., 66 n.; 48, 327; the devotee of Krishna fit for union with B., 8, 110; the true Brāhmana he who is attached to the B., 8, 147; the devotee attains to that B. after perceiving which he understands the Pradhāna, 8, 253; final release is assimilation with B., 8, 252, 253 n., 255; 34, 28 sq., 34, 38, 329; 45, 413; 49 (i), 130; the seat of the B. (brahmayoni) in the self, 8, 257, 326, 326 n.; Mind and Speech go to B., the self of all beings, to ask which of them is superior, 8, 263 sq. and n.; speaking of the B., Speech always produces eternal emancipation, 8, 265; tranquillity is the eternal B., 8, 277; he who adheres to the B., identifies himself with the B., becomes a Brahmakārin, 8, 283 sq.; *there is nothing else more delightful than that, when there is no distinction from it . . . Entering it, the twiceborn do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them*, 8, 285; those whose wishes are fixed on good vows, and whose sins are burnt

up by penance, devote themselves to B., 8, 288; assimilation with the B. obtained by going the path of the four Āśramas, 8, 316; 14, 275; the mode of conduct which is full of the B., 8, 341; various Brāhmins teach various paths leading to union with B., 11, 168, 168 n., 170 sq.; the Brahmanic teaching as to union with B. criticized by Buddha, 11, 171-85; meditating on the syllable Om, the ascetic becomes one with B., 14, 283 sq.; 'the vessel of B.,' the body of the ascetic, 14, 284, 284 n.; 25, 214; by worshipping B. he becomes B., 15, 67 sq.; let us love the old B., 15, 241; by knowledge, penance, and meditation one goes beyond B. (n.) to union with B. (n.), 15, 301; having broken through the four spheres of the Sun, the Moon, the Fire, and Goodness, the worshipper beholds B., 15, 338; Veda-knowledge and Veda-study procure union with B., 25, 165, 507; 44, 99; he who knows the Self enters B., the highest state, 25, 513; union with B. is the reason for the absence of all contact with evil, 38, 144; on the attainment of B. there take place the non-clinging and the destruction of sins, 38, 353-6; having destroyed by fruition all good and evil works, he becomes one with B., 38, 362 sq.; 48, 726 sq.; there is absolute non-division from B. of the parts merged in it, 38, 376 sq.; six doors to the B., viz. fire, wind, waters, moon, lightning, sun, 44, 66 sq.; inquiry into the mode of the going to B. of him who knows, 48, 728-43. *See also* Brahmanirvāṇa.

(h) KNOWLEDGE OF THE B. (NEUT.).

B. is the flower, the secret doctrines are the bees, 1, 40; *a father may . . . tell that doctrine of B. to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that*, 1, 44; is perceived by the warmth of the body, is seen and heard, 1, 47; meditation on B. with reference to the body and with reference to the

gods, 1, 53 sq., 58, 151 sq., 152 n.; 15, 67 sq.; shining of the face of one who knows B., 1, 64, 67; meditations on B. and their results, 1, 66 sq.; 84, lxx-lxxv, 25, 31, 94, 105-11, 174; 38, 19 n., 177 sq., 184-284, 333-7, 342-5, 402; 43, xxiv, 400, 48, 26, 82 sq., 99 sq., 155 sq., 185-9, 255, 294, 651 sq., 715 sq.; we know B., and yet do not know it, 1, 148 sq., 149 n.; by knowledge of B. we obtain immortality or final release, 1, 149; 8, 77, 103; 15, 245, 258 sq., 322; 34, 41-3, 283; 38, 285, 290-306, 355; 48, 83, 198, 274 sq., 624; *he who knows that highest B. becomes even B.*, 1, 276 sq.; 8, 81; 15, 41, 54, 256 sq., 34, 25, 29, 31, 186; 38, 375-7; 48, 16, 18, 23, 100, 183, 188, 192, 209 sq., 214, 233 sq., 392, 681, 686; discussion on B. between Bālāki and Agātarātru, 1, 300-7; texts giving instruction about the B., 8, 102; is the sole, the highest object of meditation or knowledge, 8, 104, 127 sq., 310, 369; 48, 87, 311-14, 395, 637-85, 689 sq.; meditation leads to union with B., 8, 128, 128 n.; 15, 301; understanding of the B. by means of the Vedas, 8, 147, 171-4, 369; 34, 10, 23 sq., knowledge of the B. the highest achievement of a Brāhmaṇa, 8, 160, 182; 25, 25, 25 n.; the gods inferior to those who know the B., 8, 161, 161 n.; 15, 49; Brahma-vidyā, the eternal mystery, 8, 166, 166 n.; knowledge of B. acquired by living the life of a Brahmakārin, 8, 175-9; not to be seen in the four Vedas, 8, 179 sq.; attained by means of knowledge, not by works, 8, 180, 185; 15, 39; knowledge of the B. will not lead to littleness, 8, 191; *Kṛṣṇa* declared to *Aṅgana* the Supreme B., the seat of the B., 8, 230 sq.; is not to be apprehended by the senses, but only by the mind, 8, 257 sq., 15, 22, 39; *Ganaka* turns the wheel, the nave of which is the B., 8, 306; knowledge of B. obtained by penance and sacred learning, 8, 308; *as in a mirror, so B. may be seen clearly here in this body, as in a dream, in the world of the*

*Fathers; as in the water, he is seen about in the world of the Gandharvas, as in light and shade, in the world of Brahmā, 15, 22; can only be apprehended by the words 'He is,' 15, 23, knowledge of B. the foundation of all knowledge, told by Brahmā, 15, 27 sq.; only pious Brāhmanas worthy of receiving the science of B., 15, 41 sq.; he who knows the B. as non-existing becomes himself non-existing; he who knows the B. as existing, him we know himself as existing, 15, 57; he who knows that he is B. becomes all this, 15, 88; teaching of B. by No, no, 15, 108, 185; 34, lxiv; 38, 166-75; 48, 611 sq., 615-18, 661; is a duty about which we are not to ask too much, 15, 131; in B. knowledge and ignorance are hidden, 15, 255; no sins ever approach him who knows B., 15, 319; means of the worship and knowledge of B., 15, 343 sq.; teaching the B., 25, 51; knowledge of B. purifies, 25, 187 sq.; knowledge of B. increased by Brāhmanic rites and Veda-study, 25, 204; 48, 147; ascetics recite texts and meditate on B., 25, 205 sq.; knowledge of B. the subject of the *Gñānakāṇḍa*, 34, x, lxx, lxxviii sq., 9-15, 19, 31, 73, 138, 157, 159, 324; 38, 8, 162 sq., 378, 393; on the qualification of gods for brahma-vidyā or knowledge of B., 34, xxxvii, 216-23; 48, 326-35; *Sūtras* not qualified for brahma-vidyā, 34, xxxvii, 223-9; 48, 337-47; Scripture does not contradict itself on the all-important point of B., 34, xl, 263-8; is to be known only from Scripture (*Vedānta* texts, *Upanishads*), 34, lxiv sq., 22-47, 307, 350-2, 355; 48, 3, 74 sq., 155, 161-74, 255, 617 sq.; different modes or forms of meditation on B., 34, lxvii sq., lxxiv, lxxvi, 107-9; 38, 201-4, 337-40; 48, 629-43; knowledge of B. is not subordinate to action, but independent, 34, lxxv, 10-12, 29; 38, 285-95; fruit or result of knowledge of B., 34, 11, 14, 18, 24 sq., 26-9, 231, 266, 300, 327, 38, 117 n., 229 sq., 236, 353-63, 372-5, 419; 48, 5, 7, conditions for engag-*

ing in the inquiry into B., 34, 12; 48, 10 sq., 305; the body is an abode for the perception of B., 34, 178; texts exhorting us to strive to see B., 34, 349; Bāhva explained B. by silence, 38, 157; is not apprehended because it is unevolved, 38, 171; in the state of perfect conciliation the Yogins apprehend it, 38, 171 sq.; not the subject of injunctions, 38, 185, 162-6, 359; some persons, although knowing B., yet obtained new bodies, 38, 235; the state of being grounded in B. belongs to the wandering mendicant, 38, 300-3; Atharva-veda correlated with knowledge of B., 42, 11; inquiry into B., 48, 3-156; to be known after the knowledge of works has taken place, 48, 5; knowledge of B. puts an end to Nescience, 48, 9, 11; meditation on B. and knowledge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129-38; Nescience not terminated by cognizing B. as the Universal Self, 48, 145-7; meditation on non-dual B. enjoined by all Vedānta texts, 48, 193, 197-9, 252, 260, 316, 715 sq., even men knowing B. must avoid what is forbidden and do what is prescribed, 48, 288; meditation on B. is the means of attaining intuition, 48, 305, 681, 732; knowledge of B. to be understood as knowledge of the Veda in general, 48, 631, Bāhmanas discourse on the supreme B., 49 (1), 127. *See also* Knowledge, and Meditation.

(i) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishnu, 8, 347; higher and lower B., 'the two entered into the cave (of the heart),' 15, 12 n; two forms of B.; the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 38, 7, 166, 202 sq., 401 sq.;

48, 313 sq.; lower B. associated with Mâyā, 34, xxv; lower B. called Īvara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bādarāyana, nor by Rāmānuga, 34, xxxi, c, cxiii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 34, lxxxii, xc sq.; 38, 389-402; 48, 748-52; Sankara's distinction between a lower and a higher B. not valid, 34, xci-xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181, lower B. is for the purpose of worship or meditation, 34, 330; 38, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 38, 185; results of meditations on the qualified B., 38, 161 sq., 185, 402-4; the qualified B. is fundamentally one with the unqualified B., 38, 248; worlds of B. can only refer to the lower B., 38, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.', 38, 391; immortality is possible only in the highest B., not in the effected one, 38, 392; the qualified B. also may be spoken of as being the Self of all, 38, 394; B. having for its body all beings in their gross state, is the effect of B. having for its body all beings in their subtle state, 48, 132-4; Prakṛti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiranyagarbha, 48, 578-83, the effected or the highest B. is the soul's aim, according as the meditation is, 48, 752-4.

(j) PASSAGES IN WHICH B. MAY BE EITHER MASC. OR NEUTER.

B. at the head of the Sādhyas, 1, 43; obtained the victory for the Devas, 1, 149 sq.; worshipped by

prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319-21, 323, 344, 347, 368; 30, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41, 42, 94, 323; 43, 25, 291; a part of the house called 'seat of B.', 2, 108; marriage rite of B., 7, 108; 25, 79; 29, 166; Vishnu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prâzās, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95-9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhūrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280, the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

(k) THE GOD B. (MASC.), ALSO CALLED SAHAMPATI, SVAYAMBHŪ, OR HIRANYAGARBHA.

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 43, xviii; 48, 284; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B., a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karma) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198, 14, 21, 166; 25, 40; four-faced (Katurmukha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugītā, 8, 219; B. Svayambhū, the first of the Devas, the maker (creator) and preserver of the world, 8, 244; 15, 27-9, 315; 25, 3-18, 21 sq., 24 sq.; 35, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragâpatīs), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no

one in the world of Brahmans equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 104; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Inda,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5, of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164, a friend and follower of Buddha, 10 (ii), 119 sq., 11, 116 sq., 117 n., 164; 13, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373; 49 (i), 198, 200, (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 13, 84-8; 19, 165-7; 21, 55, 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 125; through penances Bharadvâga and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumâra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahâmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparyâya preached, 21, 332, 335; is the king of all Brahmakâyika gods and father of the Brahma-world, 21, 387; saints

preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcvi, 19, 354; 33, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.; 48, 312, 580, creates and destroys the world over and over again, 25, 17 sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.', 25, 254; true testimony is revered by B. himself, 25, 268, created the castes, 25, 326, 413; in the highest order of beings produced by Goodness, 25, 495, 495 n.; messenger of B. invoked against the demons, 30, 212, ordeals ordained and watched by B., 33, 115, 119, 253, 315; Mahā-B. is mighty, and he is only one, 36, 50; Brahmins (pl.), the highest gods, also long for the righteous man, 36, 221, sons of B.'s mind, 38, 235; compact of *Bṛhaspati* with Indra and B., 42, 127; the spotless B. is the moon, 44, 317; with Soma for his leader, 44, 318; B. *Katurmukha*, *Sanaka*, and similar mighty beings dwelling in this world, 48, 90, beings from B. down to a blade of grass, 48, 156, 259, 445, 473; *Nāīyana* alone existed, not B., nor *Siva*, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq., the *Devas* from B. downward possess a body and sense-organs, 48, 328-30; is created and the Vedas delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 367; eight hundred millions of Brahmins (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 185; B., *Vishnu*, and *Siva*, 49 (i), 196-8, 200, precedence of the great B., 49 (ii), 57, the palace of Lord B., 49 (ii), 172. *See also* *Hiranyagarbha*, *Sahampati*, and *Svayambhū*; B.'s heaven, world of B., *see* *Brahma-world*.

**Brahman**, m, t.t., a certain priest. *See under* Priests (a, b).

**Brāhmana** (masc.), **Brāhmanas**, members of the priestly caste.

(a) B. as priests at religious rites.

(b) B. revered as holy and divine beings.

(c) Duties of B. and restrictions for them.

(d) Exceptional laws regarding B.

(e) B. and kings or nobles (*Kṣhatṛiyas*).

(f) B. in Buddhist and Gāna texts.

#### (a) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 30, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 30, 119; take the place of sacred fire at *Śrāddhas*, 2, 140; 25, 114, to be fed at *Śrāddhas*, 2, 143, 148, 150 sq., 255; 7, 76 sq., 83-7, 253-5; 14, 267, 270, 25, 98-111, 113 sq., 116-24; 30, 225, 234-6, 292 sq.; B. who are unfit to be invited to a *Śrāddha*, 2, 145; 7, 252 sq.; 14, 51 sq.; 25, 103, 107, 109, 111; B. who sanctify a company at the *Śrāddha*, 2, 146, 259, 7, 253-5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the *Śrāddha*, 7, 85 n., 232-8, 232 n., 250 sq., 29, 105-8, 111, 250-5, offerings to the manes offered in the mouth of B., 14, 268; 30, 228; are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from *Śrāddha* feasts, 25, 104; the hand of a B. is the mouth of the Fathers, 29, 254;—distribution of food to B. at the end of religious rites, 2, 299, 12, 309 n.; 29, 15 sq., 32, 101, 130, 135, 171, 176, 192, 205, 208, 215, 250, 272, 288, 293, 300, 327, 331-3, 336, 338, 349 sq., 354, 374, 30, 14, 38, 84, 93, 158, 160, 175, 184, 203, 241, 246, 265, 286, 288, offence of neglecting to invite and feed a B. or of insulting him by offering him uneatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 263-70, 274-6, 14, 135-9, 30, 218, 284; 42, 141, 145, 360, 49 (i), 15, 22, pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 30, 95, 137, 158, 160, 162, 184, 203, 204, 241, 269, 271, 279, 283; sacrifices without gifts of food to B. condemned, 8, 119; 25, 93; B. only can be priests, 12, 25, 25 n.; 30, 321;



worship of Agni and the eastward migration of the B. from the Sarasvati to the Sadānīra, 12, 104 n, 105 sq.; 'The B (priests, are the guardians of this sacrifice,' for guardians of the sacrifice, indeed, are those B who are versed in the sacred writ, because they spread it, they originate it, 12, 134, 225, what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n.; the word of a B. purifies, 14, 72, 171, 25, 191; offerings made into the mouths of B. are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 209, 29, 118, legends repeated in the assembly of B., 15, 14; food given to B. reaches the gods, 29, 16; the place of the B. at a sacrifice, 29, 24, prāṇita, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq., 30, 196; a name pleasing to the B. to be given to a child, 29, 50; Veda-study to be interrupted in the presence of B. who have not had their meal, 29, 118; the bride's shift to be given to a B., 29, 171; 30, 270, shave the child's hair, 29, 185; 30, 217; fees to be given to B. at the end of studentship, 29, 227; but see also Teacher; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428, 30, 137, 162, 204, 269, 271, 279, 283, of all food a due portion must be given to B., 29, 388; 30, 24; only a B. may make the Bali-offerings for the householder, 30, 23, B. women pronounce blessings at the Śimantonnayana, 30, 55; do not eat an uncompleted sacrifice, 42, 142; sterile cows must be given to the B., 42, 174-9, 656-61, a cow presented to an offended B., 44, 195, the metal vessels of a deceased sacrificer to be given to a B., 44, 205, 205 n., the Sautrāmaṇi is a B.'s sacrifice, 44, 260; a B. lute-player sings of the king's sacrifices and gifts, 44, 356 sq., 359: are the

fields on which gifts sown grow up as merit, 45, 52; congratulate King Suddhodana on Buddha's birth, and receive gifts, 49 (1), 8-10.

(b) B REVERENCED AS HOLY AND DIVINE BEINGS

*Do not speak evil of the B.* 1, 32, 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135-8; 33, 222; to be honoured and revered, 2, 128; 7, xix, 13, 194; 8, 119; 25, 86, 399, 588; a B. who has studied the Vedas and a he-goat evince the strongest sexual desires, 2, 136; witnesses to be sworn in the presence of the gods, the king, and B., 2, 247; 25, 269; death in a fight for the sake of B. purifies, procures heaven, &c., 2, 250; 7, 18, 67; 14, 106; 25, 185, 416, 447; remains always pure, 2, 254; 14, 132 sq.; 25, 424; gods and B. must be present at ordeals, 7, 55; 33, 260, 262; the gods are invisible deities, the B. are visible deities. The B. sustain the world. It is by the favour of the B. that the gods reside in heaven, a speech uttered by B. (whether a curse or a benediction) never fails to come true. . . . When the visible gods are pleased, the invisible gods are surely pleased as well, 7, 77; have the power to purify from sin and defilement, 7, 103; 25, 447 sq.; when a B. has met with an accident, Vedic study must be interrupted, 7, 125; he must not step on the shade of a B., 7, 203, superhuman power of a pious B., 7, 243, 245; 25, 398; the B., the Veda, and the sacrifices created by the Brahman, 8, 120; denounced as impostors by unbelievers, 8, 214; the Anugītā told to Krishna by a B. who came from the heavenly world and the world of Brahman, 8, 231; Brihaspati is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the Rakshas, 12, 36, the B. are the human gods, 12, 309 sq., 374; 25, 398 sq., 447; 26, 341,

42, 164, 329, 529; a learned B. resembles a sacred fire, 14, 18, 18 n., 51; 25, 93; a Snātaka should not pass between a fire and a B., nor between two B., 14, 61; learned B. incur no guilt, for a learned B. resembles a fire and the sun, 14, 130 sq.; a B. is a fire, for Agni is a B., 14, 138 sq.; *what B. riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law*, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274, duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 430-2; encomium of the B., 25, xii, 24-6; Somapas, &c., the manes of B., 25, 112; not to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brāhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 402; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vaisrādeva sacrifice, 29, 85; worshipped at the Tarpana, 29, 122; to Agni belongs the B., 29, 307; 44, 89; food and the B. protect the house, 29, 348; before reaching B., one should dismount from a carriage, 29, 364; Rāvana or another demon, the B. with ten heads, the first to be born, 42, 25, 374 sq.; charms found by B., Rishis, gods, 42, 29; have found medicinal plants, 42, 34, 292; imprecations against the oppressors of B., 42, 169-72, 184, 430-6; *he that injureth a B., whose kin are the gods, does not reach Heaven by the road of the Fathers*, 42, 170; descendants of the Rishis, 42, 183 sq.; as weather-prophets, 42, 532 sq.,

*all beings, indeed, pass into the B., and from the B. they are again produced*, 44, 85; suffering and evil fastened on a B. (as scapegoat), 44, 181, 181 n., 183; a B. descended from a Rishi represents all the deities, 44, 195 sq.; born with spiritual lustre, 44, 294; whosoever sacrifices, sacrifices after becoming a B., 44, 348; the B. is everything, 44, 412.

(c) DUTIES OF B. AND RESTRICTIONS FOR THEM.

In the solitude of the forest a B. should be searched for, 1, 57; a B. by birth only, i.e. a B. who has not studied the Veda, 1, 92; 14, 144; 25, 59; qualities of a B. deeply versed in the Vedas, i.e. a Śishya, 2, 215-18; 14, 38-40; 25, 509; Lakshmi resides in a B. who studies the Veda, 7, 299; only a Brāhmaṇa learned in the Veda has a right to the prerogatives of his caste, 14, 16-18; *see also* Veda (c; knowledge of);—unworthy B. whose food must not be eaten, 2, 69; 14, 71; lawful and unlawful occupations for B., 2, 72 sq., 212 sq., 215, 227 sq.; 7, 179; 8, 217 sq.; 14, 146, 146 n., 221; 25, lxviii, 86, 100, 109, 128-31, 272, 399, 587 sq.; 33, 221, 347; shall never take up arms, 2, 90; 42, 262; to protect himself or other B., a B. may take up arms, 2, 214; 14, 236; sixfold mode of life of B., 2, 215; 8, 359 sq., 359 n.; 25, 419; their merit in carrying out the corpse of a deceased B. who has no relatives, 7, 75; are purified by abandoning the world, 7, 97; 25, 188; one who is benevolent towards all creatures is justly called a B., 7, 184; 14, 128; 25, 46, 46 n.; worthy and unworthy B., 7, 274-6; 25, 51; duties of B., 8, 21 sq., 217 sq.; 14, 224; 25, 587 sq.; 33, 221; the true B. he who is attached to the Brahman, 8, 147, 182; pious B. who know the Brahman, 8, 158-61, 165, 165 n.; he is the true B. who swerves not from the truth, 8, 171; twelve great observances of a B., 8, 182; all companies of B. extol him who has become emancipated, 8, 345; shall not speak barbarous language, 14, 40; 26, 32; B. who do not perform ✓

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(d) EXCEPTIONAL LAWS REGARDING B.

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slavery, 7, 37; a learned B. cannot be a witness, 7, 48; not subject to certain ordeals, 7, 54 sq.; 33, 248; forms of marriage legitimate for a B., 7, 108, 14, 206, 25, 79, 82; crime of stealing the gold or cattle of B., 2, 280; 7, 133 sq.; 14, 5, 108, 132, 201, 213, 218, 293, 296, 299; 25, 311, 383; 33, 228, 363; penances and punishments for offending or hurting B., 7, 138, 177, 180; 25, 154, 444, 472 sq., 588; 33, 348; the three lower castes shall live according to the teaching of the B., 14, 7 sq.; perjury, and speaking untruth, permitted for the sake of a B., 14, 83; 25, 273; 33, 303; fighting with B. forbidden, 14, 200; a B. shall have two names, 14, 209 sq., 30, 215, non-Brāhmanical teachers in times of distress, 25, 73; threatening a B., a crime, 25, 155; receive part or whole of a found treasure, 25, 259; property of a learned B. not lost by limitation or adverse possession, 25, 279; 33, 61, 311 sq.; enrich themselves through others, 25, 284, may appropriate property for sacrificial purposes, 25, 313, 432 sq.; property taken from mortal sinners to be given to B., 25, 385; doubtful points of law settled by B. who are Śiṣṭas, 25, 509 sq.; debts due to deceased B. must be paid to relatives or B., 33, 69; household property and alms of B. are free of duty, 33, 127; property found by B. does not go to the king, 33, 146; superior value of property belonging to B., 33, 205; what has been given to B. can never be taken back, 33, 221; a B. is the root of the tree of justice, 33, 282; as witnesses, 33, 301; oaths by B., 33, 315; a B. cannot be forced to do work for debts, 33, 330; inherit in default of relatives, 33, 379; property of B. not to be given as sacrificial gift, 44, 402, 412, 420.

(e) B. AND KINGS OR NOBLES (KSHĀTRIYAS).

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2, 163; a king must not levy any tax upon B., 2, 164; 7, 16; 14, 8, 98 sq. and n.; kings and B. versed in the Vedas uphold the moral order in the world, 2, 214 sq. and n.; *the king is master of all, with the exception of B.*, 2, 234 sq.; assist the king as judges, 2, 237 sq.; 25, 253-6, 255 sq. n., 264, 322; 33, 250, 288, 388, 390; kings or B. examine witnesses, 2, 248; property of B. who die without heirs goes to other B., not to the king, 2, 309, 309 n.; 7, 68; 14, 93 sq.; 25, 368; 33, 202; as officers and advisers of a king, 7, 20, 41; 25, 225, king's duty towards learned B., 7, 21-3; 25, 221, 229 sq., 237, 239, 323, 397-9, 431, 434 sq.; 33, 218 sq., 346 sq.; owing to the disappearance of B. the Kshatriyas became Vrīshalas, 8, 295; Kshatriyas procreated by B. on Kshatriya women, 8, 295, 295 n.; are the bridges of piety, whence they must be protected by the kings, 8, 348; follow in the train of a king, 12, 47; the king must never take property of B., 14, 179 sq., 201, 25, 369; 33, 338; King Ganaka Vaideha testing the knowledge of the B., 15, 121-49; B. and Kshatriyas are nothing but the Self, 15, 182, 34, 275 sq.; to be worshipped by the king, 25, 221; 33, 280; king must be lenient towards B., 25, 221; Kshatriyas degraded by not consulting B., 25, 412, 412 n.; power of B. greater than that of the king, 25, 436; 41, 110; *two persons, a B. and a king, are declared to be exempt from censure and corporal punishment in this world; for these two sustain the visible world*, 33, 210, 216, there is no difference between kings and B., 33, 220, he to whom the B. and the Kshatriyas are but food is the highest Self, 34, xxxv, 116-18, are not qualified for the rāgasūya-sacrifice, 34, 218; are not the food of kings, their king being Soma, 41, 72, 95; 43, 249; the B. is an object of respect after the king, 41, 96; do not engage in disputation with Rāganyas, 44, 114; king can oppress B., but fares the worse for it, 44, 286. *See also* Caste (b)

(f) B. IN BUDDHIST AND GAINA TEXTS

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- Brāhmana** (neuter), title of texts, 'sayings of Brahmins,' applicable to all old prose traditions, 1, lxvi; several Upanishads occur in B., 1, lxvi sq.; B. and Āranyakas, both liturgical, 1, xc1 sq.; in the sense of Upanishad or secret doctrine, 1, 264, 264 n.; the B literature, 12, ix, xxii-xxv, xlvii, B means a dictum on ceremonial, 12, xxii sq.; B and Mantrasamhitā to be studied, 25, 144, Grhya ceremonies mentioned in B., 30, xiv-xxii, interpretation of Mantras in the B., 32, 29, 56, 359 sq.; mystic sense, dogmatic explanation of an oblation, 43, 240; B., Mantras, and arthavādas, 48, 330; see also Āitareya-B., Kaushītaki-B., Pañkavimsa-B., and Satapatha-B.
- Brāhmanadhammakasutta**, t.c., 10 (ii), 47-52.
- Brāhmanagītā**, title of a chapter of the Anugītā, 8, 256 n., 310 n.
- Brahmānanda-vallī**, the second Adhvāya of the Taittirīyaka-Upanishad, 15, xxvii sq.
- Brahmanaspati**, invoked to purify from sin, 14, 251; the lord of Brahman or speech, 15, 82; the Lord of prayer, a name of the Creator, 43, xiv; lord of the priesthood, 43, 73; is the sun, 44, 453; invoked at the Pravaigya, 44, 453, 476 n., 478, Agni identified with B., the Brahman priest among the gods, 46, 186, 190; the same as *Bṛhaspati*, q v.
- Brahman-egg**, created, 48, 127, 334, 731.
- Brahma-nirvāṇa**, t.t., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.
- Brahmanism**, germs of Buddhism and Gaiṇism in it, 22, xxxii.
- Brahman-slaying**, see Brahman-hatyā, and *Brāhmana* (d).
- Brahmapura**, city of Brahman, 34, 178. See *Brahman* (c).
- Brahmarishi**, worshipped, 29, 141.
- Brahmasamsthā**, i.e. he who is firmly grounded in Brahman, obtains immortality, 1, 35.
- Brahmasattra**, see *Veda* (c).
- Brahma Sikkhī**, n. of a Brahmakāyika god, 21, 5.
- Brahmasūktā**, in the *Saṃhitopaniṣad* of the *Ātharvānas*, 38, 62; 48, 191.
- Brahma-sūtras**, 'texts about the Brahman,' not the *Vedānta-sūtras*, 8, 31, 102; another name for *Vedānta-sūtras*, 34, xiv n.; see *Vedānta-sūtras*.
- Brahmasvaranādābhinandita**, n. of the 42nd Tathāgata, 49 (ii), 6.
- Brahma-upanishad**, or the secret doctrine of the Veda, its teaching, and its result, 1, 44; 34, 94; 48, 336, 525.
- Brahmavarṇasa**, Sk., t.t., 1, 29 n.
- Brahma-veda** = *Ātharva-veda*, 42, xxvii sq., xxviii n., xxx, xliii, lix, lxii-lxvii.
- Brahmavidyā**, knowledge of the Brahman, see *Brahman* (b).
- Brahmavidyābharana**, on Baudha sects, 34, 401 n., 404 sq. n.
- Brahma-vihāras**, see *Meditations*.
- Brahma-world** (world of the Brahman, neut., or of Brahman, masc.), all creatures day after day go into the B., and yet do not discover it, 1, 129, 48, 317 sq.: deep sleep is

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**Brahmayagña**, *see* Veda (c).

**Brahmîsundari**, n.p., at the head of the nuns in Rishabhâ's time, 22, 284.

**Brâhmî-upanishad**, not a title of the Kena-upanishad, 1, lxxxii, lxxxix; penance, restraint, sacrifice are its feet, the Vedas its limbs, the True its abode, 1, 152 sq.

**Brahmodya**, t.t., riddles from the Veda, given at Jâddha feasts, 25, 118, 118 n.; theological discussions between the priests as part of ceremony, 44, 79, 79 n., 314-16, 388-91; is the complete attainment of speech, 44, 391.

**Brahmopanishad**, *see* Brahmapanishad.

**Brahmopāśana**, t.t., meditation on Brahman, and pratikopāśana, 1, 201.

See Brahman (c, b)

**Brahmo Samāj**, 1, lxiv

**Breath** (Sk. prāṇa)

(a) Regulation of breathing

(b) The b. of life, the vital principle the soul.

(c) The chief vital air and the organs of the soul

(d) B. as a divine principle or being.

(a) REGULATION OF BREATHING.

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 293, 293 n.; 12, 367; 14, 46 (highest form of austerity), 120 sq., 125-7, 162, 162 n., 247, 251, 251 sq. n., 278, 295, 308, 313-18; 25, 44 sq., 459, 461, 471 sq., 479, 29, 118; 80, 115, 243; stopping of the b. removes all sin, 7, 181-3; stopping of the b. enjoined for ascetics, 7, 281; 8, 372 sq.; 25, 210 sq.; 35, 130 sq.; the sacrificer, by drawing in his b., establishes the fire in his soul, 12, 311, the observance of breathing up and down (prāṇa-vrata), 15, 98; management of b. to bring about Tāoistic perfection, 39, 24, 51, 53 sq.; manipulating the b. to secure longevity, 39, 95 sq., 146, 364; 40, 139 n.;—the going b. is unclean, defiles the fire, 4, lxxvi, lxxvi n., lxxviii, 172 sq. n., 25, 137; the Patidāna or mouth-veil to prevent defilement by b., 4, 172, 172 sq. n., 273; 5, 333 sq. and n.

(b) THE B. OF LIFE, THE VITAL PRINCIPLE, THE SOUL.

Prāṇa, meaning b., spirit, and life, is the conscious self (pragñātman), 1, xxv, 120 n., 236, 290 sq., 294-300, 307; 34, 105; Om a name of it, 1, xxv; called ana, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 38, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211-14; 48, 640 sq.; called Ama, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96-8; 38, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 38, 366-8; 48, 729 sq.; prāṇa springs from the

Self, 1, 124; 34, 167; is attached to the body, as a horse is attached to a cart, 1, 142, 142 n.; is life and death and immortality, 1, 213 sq., 294; 15, 56; 34, 164; 48, 250-4; simile of the chariot mounted by Prāṇa or b., mind being the driver, 1, 234; is the beam on which the house of the body rests, 1, 252, 257, marrow is b. and seed, 1, 258; the dying person says, 'B. to air and to the immortal,' 1, 313; 15, 200; soul dwells in the seat of the b., the heart, 8, 242; is food, 12, 223, 304; 26, 212, 348; 41, 379, 394 sq.; 44, 269; is fire, 12, 311-13; 43, 327; by its departure man departs, by its staying he lives, 15, 283 sq.; 48, 572; the Sun as the outer Self, and B. as the inner Self, 15, 305-12; the heart is b., and the animal is b., 26, 204, 211; the Ukthya graha is his undefined b., and as such the self of his, 26, 292 sq.; there is no soul in the b., 35, 48 sq.; is most beneficial for man, 34, 98; strength is b., 34, 99, denotes either the individual soul or the chief vital air, or both, 34, 102 sq.; is the abode of the power of action, 34, 105; remains awake in the state of deep sleep, 34, 162-8; may be called 'higher' with reference to the body, 34, 172; spoken of as a 'person,' 34, 261; the causal substance of mind, 38, 366; is merged in the individual soul, on the departure of the soul, 38, 367 sq.; the soul, with the b., goes to the elements, 38, 368, knowledge depends on b., 40, 139, 139 n.; it is by its b. that we control whatever creature we grasp, 40, 262; the body is the house of the b., 40, 270; the spirit is the child of the b., 40, 272; fashioned from fire, 43, 4; is the wind, 43, 33, 66, 333; why b. is warm, 43, 135; the immortal element of man, 43, 327; identified with the Yagus, 43, 337, 340; the man in the eve is b., 43, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of prāṇa, b., 44, 263; food eaten by means of b., 44, 263 sq.; is the transformer of seeds, 44, 345, is the individual soul, 48, 300-4, 379,

383; is different from air, it is an instrument of the soul, 48, 573, 575.

(c) THE CHIEF VITAL AIR AND THE ORGANS OF THE SOUL.

The *mukhya prāna*, *b. in the mouth, or chief vital air*, is free from evil, 1, 5; its importance for the other vital breaths or senses, 1, 5 sq., 38, 89, 95, by it the Devas conquered the Asuras, 1, 5; 15, 79 sq.; there is one unmoving life-wind, 8, 274; a hymn addressed to the chief *Prāna*, who is identified with all the gods, 15, 275 sq.; is produced from Brahman, is distinct from air in general and from the other vital airs, and is minute, 34, lix; 38, 84-91, 93-6; 48, 575; according to the Sāṅkhyas, the combined function of all organs, 88, 86; various powers ascribed to it, 38, 87; is independent in the body, like the individual soul, 38, 87; is subordinate to the soul, 38, 88; has five functions like mind, 38, 89 sq.; acts under the guidance of *Vāyu*, 38, 91 sq., is not a sense-organ, 38, 93 sq.; accompanies the soul when leaving its body, 38, 102, glorified in the *Udgītha-vidyā*, 38, 192-5; esoteric knowledge about it, 44, 83 sq.; created, 48, 572 sq.;—*Vāyu* among the Devas, *b. (prāna)* among the *Prānas*, the end of all, 1, 58; 34, lxxiv, 38, 256-9; swallows during sleep and at death all senses, but produces them again at the time of waking, 1, 59, 59 n., 295 sq.; 43, 332; is the best among the senses or organs, 1, 73 sq., 207, 290 sq., 294 sq., 15, 97 sq., 201-4, 274 sq.; 38, 256; when *b.* departs, the other senses depart with it, 1, 223, the union of speech and mind, 1, 248; *b.* and speech swallow each other; speech is the mother, *b.* is the son, 1, 256; the inner *Agnihotra*, or the offering of *b.* in speech, and of speech in *b.*, 1, 266, 283; 48, 294 sq., *see also* *Prāṇāgnihotra*; is the beginning of all words, 8, 353; the triad of mind, speech, *b.*, 15, 93-7; is one of the *pañcagānāḥ*, or 'five-people,' 34, 260-2; speech, *b.*, and mind presuppose fire, water, and earth, 38, 78 sq.; *b.* and speech, male and female, 43, 285; speech

created *B.*, *B.* the Eye, 43, 377 sq. *See also* *Prānas*.

(d) *B.* AS A DIVINE PRINCIPLE OR BEING.

Identified with the sun, 1, 7, 214, all these beings merge into *b.*, and from *b.* they arise, 1, 20; 34, 85 sq.; 48, 569; *prāna*, spirit or *b.*, is all whatever exists here, 1, 49, 120; 34, 64; 44, 15; *prāna* or *b.* is the highest Brahman, 1, 55-8, 55 n., 58 sq. n., 65, 65 n., 233 sq., 280 sq.; 15, 65, 142, 154, 194; 34, xxxiv, 84-7, 97-106, 272; 38, 143; 48, 246, 250-4, 256, 276 sq.; is the oldest and the best, 1, 72, 76; 38, 84 sq., 186 sq.; 48, 636 sq.; is *sattya*, the true, 1, 209; all things are supported by *b.*, 1, 210, 15, 275; 43, 47 sq.; *Indra* said. '*I am Prāna (b.)*, O *Rishi*, thou art *Prāna*, all things are *Prāna* For it is *Prāna* who shines as the sun, and I here pervade all regions under that form, 1, 219, 236, 294; 48, 250-4, 15 *Huanyagarbha*, 1, 236; 15, 16; is the couch of Brahman, 1, 277; meditation on the absorption of the gods into *b.* or Brahman, 1, 288-90; is blessed, imperishable, immortal, independent of good and bad actions, the guardian of the world, the king of the world, the lord of the universe, and *Indra's* self, 1, 299 sq.; *Aditi* arises with *Prāna*, 15, 16; *b.* in which everything trembles is Brahman, 15, 21, 21 n.; 34, xxxvii, 229-31; the Person (*purusha*) is the *b.*, 15, 38; 25, 513; is the one god, 15, 142; 34, 200, 269; 44, 117; is the Self, 15, 287, 290, 311-13; 34, 231, 48, 569, Time (*Kāla*) is *b.*, and only a manifestation of Brahman, 15, 302; invoked for protection, 29, 232, 348; is the *bhūman* *b.* or the highest Self? 34, 162-8; through knowledge of the *b.* as Brahman immortality arises, 34, 229-31; is the maker of all the persons, the person in the sun, the person in the moon, &c., 34, 269; by means of *b.* the gods aroused the sun, 42, 51; *Prāna*, life or *b.*, exalted as the supreme spirit, 42, 218-20, 622-6; *Prāna* as a *tanu*-god, 42, 218 sq., 623 sq.; is the *Vishva*-*gyotis*, 43, 131; 'he who waketh in



the worlds and sustaineth all beings,' the b., identified with the Agni-hotra, 44, 47 sq.; food and b. are the two gods, 44, 117, a term referring to the Highest Reality, 48, 522; meditation on prāṇa, 48, 679.

**Breathings**, see *Prāṇas*.

**Brību**, Bharadvāja accepted cows from the carpenter B., 25, 424, 424 n.

**Brick Hall**, the, at Nâdika, 11, 24, 25 n., 27.

**Brīhadāraṇyaka** - *upanishad* quoted, 8, 401, 38, 421-3, 48, 773-5; King Ganaka in the B., 12, xlii; portion of the Satapatha-brāhmaṇa, 15, xxx; 44, xli, xlix sq.; editions of it, 15, xxx; in the Kāṇva and Mādhyandina texts, 15, xxx; 34, lxxxix, 134, 260 n., 262 sq.; 38, 214, 308, 48, 403, 422 sq., 544, 735; translated, 15, 71-227; germs of Māyā doctrine in the B., 34, cxvii, cxx sq.

**Brīhadratha**, n.p., 46, 33, 36.

**Brīhadratha Aikshvāka**, n. of a king, taught by Śākāyanya, 15, xlvii, 287-90, 326-9.

**Brīhaduktha Vāmadevyā**, worshipped at the Tarpana, 30, 244; a Rishi, saw the Āpī verses of the horse, 44, 302; had a golden ornament at his neck, 46, 407.

**Brīhaspati**, or *Brahmanaspati*, the Lord of Prayer.

(a) B. in mythology

(b) Worship of B.

(a) B. IN MYTHOLOGY.

B., the lord of Brīhaṭī or speech, 1, 6; 15, 82; meditated on the udgītha, 1, 6; chief among domestic priests, 8, 89; is the lord of Brāhmaṇas, 8, 346, a form of Agni, 12, xvi sq. n.; 14, 216; 32, 82, 94; 42, 52, 110, 541, 552; 46, 292, 294, is the Brahman priest of the gods, 12, 6 sq., 215; 26, 435; 41, 122 sq.; 46, 190; B. Āngirasa ordains the sacrifice to men, 12, 66 sq.; the portion of the sacrifice taken out of Pragāpati was appeased by B., 12, 211, 211 n., 213; the world of B., 14, 309; the bliss of B., 15, 60, 61 sq. n.; having become Sukra, he brought forth the false knowledge, to protect Indra against the Asuras, 15, li, 342; the gods pay worship to B., 19, 78; is

the Brahman (priesthood), 26, 23, 59, 59 n., 180, 219 sq.; 41, 3, 23-6, 67, 70, 82; 43, 192; 44, 64, 258, 314, 402, 411; accompanied by the All-gods, 26, 93; 44, 480 sq.; oppressed by Soma, 26, 258 sq.; the wise, 26, 286; Soma begotten by B., 26, 366; Dhātṛ shaved the head of B., 29, 56, 185; put the garment of immortality on Indra, 29, 304; Pūshan has shaven B.'s head or beard, 30, 61, 217; knows the demons, 30, 212; where B. dwells, 30, 218; the Purohita of the gods, 30, 240; 41, 59; 42, 79; 44, 258; drawn by red horses, 32, 17; blew the gods together, 32, 246 sq.; represents Agni and Indra, 32, 246 sq. n.; 43, 134; offered the Vāgapeya, 41, 2 sq., 5; the upper region belongs to B., 41, 2, 59, 122; 42, 193; the highest heaven of B., 41, 23; afraid of the Earth, and the Earth afraid of B., 41, 34; plants urged forward by B., 41, 341 n.; 42, 44; is Āngirasa, representative of witchcraft performances, 42, xxiii sq., 127 sq.; frees from death, 42, 50, 52, 552; knows the life-bestowing gold, 42, 63; the amulet which B. tied, 42, 85-7, 610; the hostile army repulsed by B., 42, 119; Maruts, Āditya, and B., 42, 126; compact of B. with Indra and Brahman, 42, 127; with the Vasus, 42, 135; Indra, B., and Sūrya in a list of gods, 42, 160; Indra Brahmanaspati, 42, 163, 213, B. punishes him who withholds the sterile cow from the Brāhmaṇas, 42, 178, 660; undid Vala, 42, 193, 596; deity of Brīhaṭī metre, 43, 53, 330; share of Savitrī and lordship of B., 43, 69; lord of animals, 43, 74; the repeller of shafts, 43, 103; Indra's ally against the Asuras, 43, 192; B. and Indra, priesthood and nobility, 43, 228 sq.; the lord of the Brahman, bestows holy lustre, 44, 64; made over-lord for warding off of the fiends, 44, 465; the wind worshipped as identical with B., 44, 480 sq.

(b) WORSHIP OF B.

Offerings to B., 2, 108; 26, 23 sq.; 348; 29, 85, 85 n.; 41, 82, 113, 116, 120-3, 125; worshipped at the

Upanayana and else in connexion with studentship, 2, 294, 294 n.; 25, 454 sq.; 29, 65, 65 n., 190, 315 sq.; 362; 30, 147, 151 sq.; Mantras in praise of B., 7, 266; the *Hotri* invokes the help of B. for his work, 12, 135; prayers and invocations to B., 12, 355; 14, 216, 318; 15, 45, 53; 26, 23 sq.; 59, 59 n.; 41, 383, 43, 291; invoked to cleanse from sin, 14, 250; animal victim (barren cow) for B., 26, 219 sq., 388 sq., 389 n.; 44, 411, 411 n.; worshipped at the wedding, 29, 32, 286; 30, 188; the animal slain for the hospitable reception of a priest is sacred to B., 29, 88; (lord) of the Brahman, invoked for protection, 29, 280; invoked at the house-building rite, 29, 347; 42, 140; invoked for success in trade, 30, 178; invoked to protect cattle, 30, 184; 42, 143; worshipped at the Tarpana, 30, 243; the *Brīhaspatisava*, or B. Soma feast, 41, xxiv sq., 34 sq., 34 n.; offering to B. at the *Vāgapeya*, 41, 21 sq., 28, 36, 38 sq.; offering to B. at the house of the *Purohita*, 41, 59; sacrifice to Mitra and B., 41, 66-8; offering to B. *Vâḍ*, 41, 70 sq.; invoked in medical charms, 42, 29, 554; invoked to promote virility, 42, 32; invoked for long life, 42, 47, 49; invoked against sorcerers, 42, 65; *Brahmazaspati Gâtavedas* invoked to render the inauspicious auspicious, 42, 110, 541; B. and Bhaga join (husband and wife?) together, 42, 135; invoked against rivals, 42, 211; one of the gods worshipped at the *Mitravindâ* sacrifice, 44, 62-6; his share of the *Agnihotra*, 44, 81; worshipped at the *Arvamedha*, 44, 281, 402; invited to the sacrifice together with Agni, 46, 281

**Brīhaspati**, n. of a sage; B. and other sages ask Brahman about final emancipation, 8, 374; Sukia and B., sons of *Bhrigu* and *Angiras*, 19, 10; 49 (i), 8; the great ascetic B., deluded by a woman, begot *Bharadvâga*, 19, 44; 49 (i), 44, 44 n.; addressed *Indra's* son *Gayanta*, 19, 96; 49 (i), 93; the Moon begat *Budha* on the spouse of B., 49 (i), 45; a holy sage, 49 (i), 76.

**Brīhaspati**, n. of an author of heretical doctrines, 15, 1; disregards the *Kaṁma-Kāṇḍa*, 48, 409; the author of a materialistic and atheistic *Smṛti*, 48, 412.

**Brīhaspati**, n. of the author of a law-book; conversation between *Manu* and B., 25, lxxix; on *Manu's* attitude towards *Niyoga*, 25, xciv, 339 n., remodelled the *Manu-smṛti*, 25, xcvi, cix; 33, xii, 274, mentioned in the *B-smṛti*, 33, 284.

**Brīhaspati-smṛti**, on the *Manu-smṛti*, 25, xiv, xvi sq.; a *Vārttika* on the *Manu-smṛti*, 25, cviii-cx; its date, 25, cix sq.; 33, xvi, 275 sq., its relation to the code of *Manu*, 33, 271-5; relation between *Nārada-smṛti* and B., 33, 274 sq.

**Brīhatī**, see *Metres*.

**Brīhatsâman**, the descendant of *Angiras*, 42, 171.

**Brīhat-Saṅkha-Dharmasâstra**, in prose and verse, 25, xxi sq.

**Brothers**, see *Family*.

**Bûḍ**, n. of a demon, 47, 58.

**Buddha**.

- (a) Names and titles of a B
- (b) Appearance of a B in the world
- (c) Life of Gotama B Sakyamuni
- (d) Bodily and mental characteristics of a B
- (e) Transcendent knowledge and miraculous powers of a B
- (f) Gotama B as a preacher and teacher
- (g) The Dhamma or Doctrine of B
- (h) B and his Order.
- (i) Deification and worship of B
- (j) Plurality of Buddhas

(a) NAMES AND TITLES OF A B.

Names or religious titles of B., 10 (i), 49-52, (ii), x, xv n., 89; 19, 170 sq.; 49 (i), 155 sq., 181-4; called *Nāga* or *Mahānāga*, 'the great elephant,' 10 (i), 77 n.; *Sugata*, title of B., 10 (i), 69, 94, 94 n., (ii), x; 48, 514, 520, 531, 544; his title *Tathāgata*, 10 (i), 94 sq. n., (ii), 14, 37, 39, 76-8, 11, 147 n; 13, 82 sq. n.; 19, 167, 167 n., 49 (ii), 133; *Gina*, name of a B., 10 (ii), x, 127, 186; 13, 91; 19, 275; 21, 8, &c.; 49 (i), 173; *Sakyamuni*, the *Sakya* sage, 10 (ii), x, 186; is a *Samana*, 10 (ii), xiv; is an ascetic or *Muni*, 10 (ii), xiv sq., 42; addressed as *Sakka*, 10 (ii), 58, 196, 202, 207 sq.; is the King of the Law (*dharmarājan*), 10 (ii), 102,

21, 58, 91, 122, 166, 244 sq., 275-7, 388; 35, 253 sq., 253 n.; called *Tevigga*, 'wise in the Vedas,' 11, 159; the good physician, 19, 170, 266, 276, 305, 315, 353; 21, 158, 277 sq., 310; 36, 8, 8 n., 10, 40, 49 (1), 145, 182; a saviour of mankind, 19, 291, 292 n., 350; the god over all gods (*devātideva*), 19, 348; 21, xxv-xxviii, 301 n.; 35, 167, 300; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-5, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-365, 368; the term B. as used by *Gainas* and *Buddhists*, 22, xx, 264; 45, 45, 45 n.; calls himself a *Brahman*, and a king, 36, 8, 8 n., 10, 25-30.

(b) APPEARANCE OF A B IN THE WORLD.

Enjoyed the pleasures of heaven before he was born the last time, 10 (1), 35 n.; difficult is the birth of a B., 10 (1), 49, 52; 19, 369 sq.; 49 (1), 69; his seven re-births before his last, 11, 288; is not subject to *Nirvāṇa*, but only produces a semblance of it, and he repeatedly appears in this world, 21, xxv sq.; has existed since time immemorial, is the *Ādibuddha*, 21, xxv sq., 154 sq., 154 n., 224 sq.; is unlimited in the duration of his life, he is everlasting, 21, xxx, 298-310, 300 n.; appears in the world for the one object only, to open the eyes of creatures for the *Tathāgata*-knowledge, 21, 40; the self-born One, 21, 45-7, 114, 217 sq., 309 sq., 362, 440; the son of B. who has completed his course shall once be a *Gina*, 21, 48; he who knows the law of the *Buddhas* becomes a B., 21, 53; when one becomes B., then one will be completely extinct, 21, 63; has preached the law in thousands of worlds, 21, 242; beautiful visions of the preacher of the *Lotus* of the True Law, he sees himself as a future B., 21, 278-80; B. and the *Bodhisattvas*, 21, 294 sq., 297; his complete extinction a mere device, 21, 303-8; 'He will spread the bundle of grass on the terrace

of enlightenment,' i.e. he will become a B., 21, 391 sq., 392 n.; how do you know that B. existed? 35, 109; 36, 206-43; why must there be only one B. at a time? 36, 47-51; *there is one being, O brethren, who is born into the world for the good and for the weal of the great multitude, out of mercy to the world, for the advantage and the good and the weal of gods and men. And what is that being? A Tathāgata, an Arahāt B supreme*, 36, 56; a preacher of the Law becomes a B., 49 (1), 185, 187. See also below (1).

(c) LIFE OF GOTAMA B. SAKYAMUNI.

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(d) BODILY AND MENTAL CHARACTERISTICS OF A B.

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(e) TRANSCENDENT KNOWLEDGE AND MIRACULOUS POWERS OF A B.

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(f) GOTAMA B. AS A PREACHER AND TEACHER.

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(g) THE DHAMMA OR DOCTRINE OF B.

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(b) B. AND HIS ORDER.

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(i) DEIFICATION AND WORSHIP OF B.

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(j) PLURALITY OF BUDDHAS.

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(c) KSHATRIYAS AND VAISYAS.

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(c) LOW C. AND OUTCASTS.

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(f) MIXTURE OF C., MIXED C.

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### Confucius.

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**Conjurers**, *see* Sorcerers.

**Connubial intercourse**, *see* Sexual intercourse.



**Consanguinity**, *see* Family.

**Conscience**, the righteous souls met by their own c. in the shape of a beautiful maiden, the wicked souls by their own c. in the shape of an old woman, 23, 315-17, 319 sq. n., 343 sq. *See also* Works (c).

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**Councils.** Zoroastrianism settled by a disputation under Shāhpūr II, 4, xxxviii, xlvii; council convoked by Emperor Hsuan to discuss the text of the Chinese classics, 27, 6; Buddhist c., *see* Buddhism (b).

**Countries,** *see* Geography.

**Courage,** the virtue of, 8, 90, 114, 124, 167 sq., 182, 325, 373, one of the changes of the Kshetia, 8, 102 n., 103; three kinds of c., 8, 125 sq.; duty of Kshatīyas, 8, 126; a term signifying the great Self, 8, 332, Manly C., a genius, 28, 10, 18, 136 sq., 295; prayer as powerful as Manly C., 28, 160.

**Courtesan,** *see* Prostitution.

**Courts of Justice,** *see* Judicial procedure.

**Covetousness:** *whosoever is saved from his own c. these are the prosperous,* 9, 275, 287. *See also* Avarice.

**Cow,** cows.

(a) Sacredness of the c. and its products.

(b) C in mythology and mysticism

(c) Miscellaneous.

(a) **SACREDNESS OF THE C. AND ITS PRODUCTS.**

The father makes a lowing sound over his son's head, saying: 'I low over thee with the lowing sound of c,' 1, 288, tending c., a penance, 2, 80, 81 n.; 7, 162, 25, 459, 481; taking the c. of Brāhmanas from robbers, end of a penance, 2, 81; are sacred, 2, 94 sq., 220; 7, xxix; 14, 36, 25, 135-7, 151; 31, 249; 33, 222; duties towards c., 2, 221; 7, 228; 14, 242 sq.; foes declaring

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gods, 25, 297, 297 n.; taking grass for feeding c. is no theft, 25, 313; doing good to or dying for c. a penance, 25, 446 sq.; worshipping and serving c. in atonement for slaying a c., 25, 453 sq.; scattering grass to a c., a kind of oracle, 25, 470; the sacrificer must not be naked in the presence of a c., 26, 9; *the gods spake, 'Verily, the c. and the ox support everything here come, let us bestow on the c. and the ox whatever vigour belongs to other species'*, 26, 9, 11; the Dikshita shall not eat the flesh of a c. or an ox, 26, 11; called 'the great ones', 26, 14; the c. for which the Soma is bought, 26, 54-63, 69-71, 74, 156; different-coloured c. sacred to Soma, Indra, and the Fathers, 26, 62 sq.; worshipped at the Tarpana, 29, 122, 219; the himkāra of the c., 29, 298; a Snātaka should not point out a c. suckling her calf, 29, 318; at the Āsvayuga sacrifice they let the calves join their mothers, 29, 332 sq.; when driving towards c. in a chariot, one should dismount in the middle of them, 29, 364; he who expels the evil world-destroyer benefits the c., 31, 131 sq., 136, 136 sq. n.; men toil for the c., and Ahura created the plants for her, 31, 152, 155 sq.; he who spreads Zoroastrianism furthers the kine, 31, 169 sq., 171 sq.; curse of the c. and horse, when they are stinted, 31, 244 sq.; the Zoroastrian deprecates all violence against the c., who is Ahura-Mazda's, 31, 248; the Fravashī of the kine worshipped, 31, 252; the herd-owner is the father of the kine and the typical saint, 31, 306 n., 307 sq.; the farm-house with its pastures which give pasture to the kine and the holy cattle-breeding man worshipped, 31, 337 sq., 341; *harm not the inexhaustible wide-ruling c.*, 41, 406, 406 n.; the c. of a Brāhmana inviolable, 42, 169-72, 430 sq.; he who kicks a c. will be bereft of his shadow, 42, 214; tainted is the milk of a c. suckling an adopted calf, 44, 198;—drinking the Pañkagavya (the five productions of a c., viz. milk, sour milk, butter, urine, and dung) as a purification, 2,

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343; the kine's soul, the emblem of the pious, 31, xix-xxi; the Soul of the Kine (*Geus Urvan*) complains to *Ahura* and *Asha*, 31, 3-11; *Ahura*, the Creator of the Kine, 31, 38, 44 sq., 146, 148, 181; eating kine's flesh introduced by *Yima*, 31, 55, 61; the sacred kine blasphemed by *Daêva*-worshippers, 31, 55, 62, 62 n.; evil are those who have slain the kine's life by a blessing, 31, 55, 63; they who work in the toil of the mother-kine further the highest wisdom, 31, 82, 90; for whom has *Ahura* made the mother-kine, 31, 109, 114; the *Karpan* and the *Usig* gave the kine to rapine, 31, 121, striving to gain the sacred kine, 31, 177, 180; the *Karpan*s grant no pastures to the kine, 31, 184; the kine, the body of the kine, and the kine's soul worshipped, 31, 196, 244, 256, 278, 287 sq., 324 sq., 348, 362, 385, 391; the moon, which contains the seed of the kine, 31, 199, 210, 216, 225, 256; the c. (days, clouds) released by *Indra*, 32, 14, 37, 44; clouds as c., 32, 295 sq., 299; is of *Varuna*'s, of *Rudra*'s nature, 41, 51 sq.; a c. means these worlds, 41, 156; the fire-pan is a c., 41, 237; created from *Pragâpati*'s breath, 41, 402; the c. is wide-ruling and is food, 41, 406; the milch-c. is vigour, 43, 39; the bricks of the fire-altar as milch-c., 43, 171-4; a black c. with a white calf symbolical of night and sun, 43, 200; the thousand-streamed c. milked by *Karva*, 43, 203; man's form (wealth) is kine, 44, 261; *the c. lowed at the sight of the sun*, 46, 57; *Dyaus* approached the speckled c., 46, 74, 79; *Mitra* and *Varuna* watch over the beloved ambrosia in the c., 46, 75; *Saramâ* found the strong stable of the c. from which human clans receive their nourishment, 46, 83; the lowing milch-c. of *Rita*, 46, 88; *Agni*, the father of the ruddy c. (dawns), 46, 220, 227; waters or dawns represented as c., 46, 248, 250, 313; *Agni* has perforated, as it were, the pure udder of the c., 46, 309; the c. (dawns) imprisoned in the rock

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(c) MISCELLANEOUS.

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Cow-dung, *see* Cow (a).

Cow-pen, *see* Cow (a).

Craftsmen, *see* Labourers.

Crane, *see* Birds (b).

Craving, *see* Desire, and Tanhā.

Creation.

(a) In Indian religions and philosophies

(b) In Zoroastrianism.

(c) In Islām

(d) In Confucianism and Tāoism

(a) IN INDIAN RELIGIONS AND PHILOSOPHIES.

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**Death**.

(a) D. personified, a deity

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- (a) In Iran
- (b) In India
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#### (a) IN IRAN

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**Devapatha**, t.t., or path of the gods, 1, 72 n. See also Path.

**Devarāga**: Devadatta shall become the Buddha D., 21, 247.

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**Devasravas** Bhârata, produced Agni by attrition, 46, 287 sq.

**Devasû**, divine quickeners, offerings to, 41, 69, 72; 43, 246.

**Devatâ**, Sk., 'deity,' t.t. used for the elements, 1, xxxiii n., 95 sq., 100, the Sat is parâ d, 'the highest being,' 1, xxxiv, 94, 94 n., 101, 108; in Pali, fairy, god, genius, or angel, 11, 45 n. *See also* Gods (*a-k*).

**Devavâta** Bhârata, produced Agni by attrition, 46, 287 sq.; *Srinîgaya*, the son of D., 46, 361.

**Devayâna**, Sk., t.t., path of the gods *See* Path.

**Devayânî**, altercation between Sarmishtâ and, 14, xli.

**Devî**, the son of Agni seated on her side, 49 (i), 12.

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**Devotion** or Tapas, everything supported by it, 7, 278; d. or Yoga, *see* Yoga.

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**Dhaga**, one of the eight Brahmins who took note of the marks on Buddha's body, 36, 44.

**Dhagagga-parittâ**, a protecting charm, 35, 213.

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**Dhamma - kakkha - ppavattana - Sutta**, t.c., 'the Foundation of the Kingdom of Righteousness,' 11, ix, 137-55; belongs to the Anguttara Nikāya, and occurs in the Lalita Vistara, and Vinaya Pīṭaka, 11, 139 sq.; its historical value, 11, 140-5.

**Dhammakakkhu**, Pali, t.t., the eye of Truth. See Dhamma.

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**Dhammantari**, n. of an author on medicine, 36, 109, 109 n.

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**Dhammarakkhita**, n. of teacher of Nāgasena, 35, xxv, 26-9.

**Dhammasenāpati** or Upatissa, 11, 1 n.

**Dhamma-vinaya**, how to be explained, 11, 223 n.

**Dhammika**, Buddha explains to him the duties of Bhikkhus and householders, 10 (ii), 62-6.

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**Dhanapāla(ka)**, n. of the elephant who rushed upon Buddha at Rāga-gaha, 35, 297, 298 n., 300; 36, 248.

**Dhanapati**, Bali offering to him at the Vairavadeva, 29, 86.

**Dhanarddhi**, disciple of Mahāgiri, 22, 290.

**Dhaniya**, the rich herdsman, his dialogue with Buddha, 10 (ii), 3-5; he and his wife take refuge in Buddha, 10 (ii), 5.

**Dhaniya**, the potter's son, subject of the second Pārāgika, 20, 375.

**Dhaniyasutta**, t.c., Sutta of the cowherd Dhaniya, 10 (ii), 3-5; 36, 285.

**Dhānyāyana**, a Brahman, converted by Buddha, 49 (i), 193.

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**Dhānvana**, Asita Dh., king of Asuras, 44, 368 n.

**Dhanvantari**, offerings to, 2, 202; 25, 90; 29, 161, 163, 179; the

- physician of the gods, 36, 109 n. *See* Bharadvâga Dh.
- Dharaendra**, the best of Nâgas, 45, 290.
- Dharañdhara**, n. of a Bodhisattva Mahâsattva, 21, 4; one of the sixteen virtuous men, 21, 4.
- Dharañdhara**, n. of Bodhisattva, 21, 418.
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- Dharma**, Sk., t.t., religious duty, merit, 34, 26, 299 sq, 429; qualifying particulars, 38, 186; Dh. and Adharma, as substances, 45, 153, 207 sq. *See* Dhamma, and Piety.
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(a) In China

(b) In India

(a) IN CHINA.

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- (b) Its nature and character.

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## F

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(b) Parents and children, brothers

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- (b) In China
- (c) In Zoroastrianism.
- (d) In Islâm.

(a) IN INDIA.

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**Fathers** (Pitris, Manes).

(a) The F. in Mythology

(b) The F. and Morality

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(a) THE F. IN MYTHOLOGY.

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**Female**, female ascetics, females, *see* Women.

**Ferîdûn** = Thraêtaona, q. v.

**Festivals**: Ashrakâ (Anvashraka, Ekâshrakâ) f., 2, 36; 13, 130; 14, 270; 17, 211; 25, 148, 148 n., 152; 29, 102-5, 205-9, 223, 341-5, 414, 417-24; 30, 80, 97-113, 232-6, 293 sq., 304 sq.; 36, 331; during certain f. recitation of the Veda is forbidden, 2, 36, 42, 42 n., 263 sq.; 14, 65, 65 n.; 29, 115, 142, 414; 30, 80; to be kept by a king, 2, 236, 236 n.; observance of the seasons, 10 (ii), 41 sq.; *see also* Seasons; f. of the Gaṅgâ and the Mahî, 17, 25; 20, 359, a f. celebrated by children, with their



ornaments on, and decked with garlands, 17, 63; f. on the mountain-top at Râgagaha, 20, 71, 168; white cloth spread out for ceremonial purposes, 20, 127-9; in honour of gods or sacred places, 22, 92; Gains monks or nuns should not accept food at f., 22, 92-7; duty of Brâhmanas to invite neighbours to f., 25, 322; the Âgrayana, or partaking of the first-fruits, 29, 98 sq.; a f. in the autumn month of Âsvayuga, 29, 130, 203, 332 sq., 415; 30, 92 sq.; the Kaitra f., 29, 132; 42, 666; a f. on the Mâgha day, after the Praushthapada full moon, 29, 209, 331 sq.; ceremonies at different times of the year, 30, 304 sq.; the Indramaha-f., 42, 353, 510, the spring-f. during the Âgrahâyana full moon, 42, 365, 551; f. of Indra's banner, 49 (1), 11 n., 89; Mârgaśīrsha and Śrâvâna f., see Serpents; monthly f., see Sacred times;—celebration of the season f., Gâhânabârs, a good work, 4, 301 sq., 315, 315 n., 327-43; 5, 91-7, 208, 351, 351 n., 363, 387-9, 388 sq. n., 391, 18, 157, 157 sq. n., 161, 161 n.; 24, 27, 27 n., 100, 264; 31, 367; 37, 15-17, 15 n., 84, 95, 167, 173, 422, 429, 434, 440 sq., 477, 483; 47, 154 sq., 154 n.; celebration of the Rapitvin, 5, 95 sq., 352; 37, 477; in honour of the Fravashis, 5, 315, 315 n.; the Hamaspathmaêdha (All Souls) f., 23, 192 sq., 192 n.; sacred cake to be consecrated every year on the day Khurdâd of the month Fravardîn, 24, 314 sq., 314 n.; monthly (mâhya) and yearly (yâirya) f., 31, 198, 205, 210 sq., 216, 220, 335, 338; see also Mâhya, the five Gâtha-days, and the Ardibahut, 31, 367;—drinking f. in the districts, 27, 56; 28, 435-46; public banquets, 27, 57 sq.; 28, 446, 454-7.

**Fetters**, the ten, or Sanyoganas, to be broken before entering on the Noble Path, 11, 222; removed by thorough penetration, 11, 307.

**Fiend**, see Mâra

**Fiends**, see Demons.

**Filial piety**, see Family (b).

**Final** beatitude, liberation, release. See Emancipation.

**Fines**, see Punishment.

**Firdausi**, see Shâh Nâmah.

**Fire.**

(a) The element f

(b) The god F

(c) Purity, resp. defilement, of f

(d) F. worship in India. the sacred f.

(e) F. worship in India. the three or more sacred fires

(f) F. worship in India. the Agnihotra or f-offerings

(g) F. worship in Iran.

(a) THE ELEMENT F.

F. produced from the Sat, or the Brahman, 1, 93, 100; 38, 20-2; 48, 532-4; produces water, 1, 94, 100, 117 sq.; 38, 22 sq.; red the colour of f., 1, 95, 96; its subtlest portion becomes speech, 1, 96-8; breath is merged in f., at death, 1, 101, 108; is merged in the Highest Being, at the death of the body, 1, 101, 108; united with air, warms the ether, 1, 117; meditation on f. as Brahman, 1, 118, 304; worldly uses of the f., 4, 115-19; first production of f., 5, 55 sq.; 42, xxvii, xxx; diffused through the six substances, 5, 159; Aharman mixed darkness and smoke with the f., 5, 163; 'the Good Diffuser' in men and animals, 5, 184 sq.; in plants, waters, and heaven, 5, 185; 42, 54, 191 sq., 571; 43, 184; the nature of wisdom is just like f., 5, 394; ordeal by f., 7, 59, 31, 39, 51; 37, 59; the internal f. of digestion (Vauvânara), 7, 59; 8, 113; 11, 260, 260 n.; 34, 89 sq., 92, 143 sq., 146 sq.; 35, 244, 244 n.; 36, 97; 48, 287, 290-4; the f. of knowledge, 8, 279, 279 n., 308; is the first of the elements, 8, 353, 353 n.; God speaks to Moses from the f., 9, 35, 35 n., 100, 111; resides in the right ear of a goat, in the right hand of a Brâhmana, in water, and in Kusa grass, 14, 160; takes up water, 14, 162, 162 n.; the seven tongues or flames of the f., 15, 31; 33, 14, 14 n.; 49 (1), 197; the simile of the sparks and the f. (individual souls and Brahman), 15, 34; 34, 277 n., 279; 38, 29, 30, 61, 62, 139; the Self compared to the f. produced by the two arazis, 15, 236 sq.; God is like the f. that has set in the ocean, 15, 265; the

symbol of f., tending upwards, 16, 243; the vital f. in the life of creatures, 18, 42, 42 n., 172, 172 n.; 24, 265 sq.; churning the f., 19, 161, 174, 302; 26, 90-2; 42, 460 sq.; 44, 188; 46, 302-6; the f. of lust, malice, and delusion, 19, 186; 36, 197, 257, 257 n., 260, 366; means of producing f., 20, 292, 292 n.; 27, 449 sq.; 35, 85, 85 n.; the f-bodies live only three days, 22, 7 n.; sins caused by actions injuring the souls in f., 22, 7 sq, 67, 67 n.; 45, 293, 358; nature of f. and water, 24, 123 sq.; sprang from water, 25, 399, 399 n.; 33, 114; false oath permitted for the sake of fuel, 27, 273; springs from air, 34, 111, 20-2; 48, 535 sq.; the Lord constitutes the Self of the intestinal f., 34, 92, 147, 149; 48, 248; f.-extinguishing apparatus, 35, 67 sq., all on f. is this endless becoming, 36, 200; water is dissolved into f., and f. into air, 38, 26; is Sâman, 38, 345-9; is sun, wind, earth, 41, 317; as vital air, 41, 317; is immortality, 41, 366; the different kinds of f., 42, 54; fever and f., 42, 565; breath fashioned from f., 43, 4; is kindled by the breath, 43, 399; one of the six doors to the Brahman, 44, 66 sq.; gold made a type of f., 44, 125; why it does not blaze unless fanned or kindled, 44, 130; ordinary f. is a promiscuous eater, an eater of raw flesh, 44, 201; origin and feeding of f.-bodies, 45, 397, 397 n.; the infant Zoroaster rescued from f., 47, 36 sq.; f. of torment, *see* Hell (a, c). *See also* Parables (f), and Vaisvânara.

(b) THE GOD F.

F. carries the offerings to the gods, 2, 71; 12, 230 sq.; 25, 167; worship of Agni and Âtar, 4, 111; F. (the son) of Ahura-Mazda, 4, 101; 23, 120, 31, 37, 41, 80, 84, 96, 102, 260, 284 sq., 313-16, 319; 37, 453 sq.; 47, 67; 'f.-creature' and other names wherein is the word f., 4, 203, 203 n.; sacrifices to the F., 4, 206 sq., 217, 223; 5, 337; Aharman's conflict with the F., 5, 17, 19, 184-6; Bûrzin F., 5, 38, 41, 173, 229; the F. Vâzist opposes the demon Apâôsh,

5, 171; the F. Frôbâ, 5, 229; *Krîshna* is F. among the Vasus, 8, 88, 97; the moon together with the f., upholding all beings, 8, 257; is all the deities, 8, 276; the presiding deity of speech, 8, 338; is the lord of the elements, 8, 346; f. is male, water is female, 12, 9 sq., 18, 410; gold is the firstborn of F., 14, 134; the protector of vows, 14, 305; Fravashi of F. worshipped, 23, 200; morning service of the F., 23, 322 n.; prayer to the F., son of Ahura-Mazda, 23, 334; 31, 307 sq.; Bhrîgu, offspring of F., 25, 169, 169 n., a guardian of the world, 25, 185, 216 sq.; the spy of the world, 25, 274; the King in the character of F., 25, 396 sq., 397 n.; made to consume all things by Bhrîgu, 25, 398, 398 n., is the mouth of the gods, 29, 254; 33, 109; Ahura and his F. and mind protect Zarathustra, 31, 132, 138; Ahura-Mazda will give his gifts in connexion with the F., 31, 147, 150; Ahura invoked for a sign from the holy F., 31, 177, 182, 182 n.; Ahura-Mazda's son, worshipped, 31, 196 sq., 196 n., 199, 204, 205 sq., 208-10, 212, 214-16, 218 sq., 220, 222-5, 227, 251, 256, 258, 270-2, 274-7, 320, 323, 325, 331, 346, 348, 351, 353, 358, 374, 381-4; 37, 184; the herds which have the f. and its blessings, 31, 360; enmity of F. to Keresâsp, 37, 198 sq., 199 n.; assisted by truth, 37, 355; deity and metre, 43, 53; created, 43, 380, 402; the glory of Zoroaster descends from endless light to f., and from f. to the mother of Zoroaster, 47, 18 sq., 139; assists Zoroaster in converting Vîstâsp, 47, 67-9, 164. *See also* Agni, and Âtar.

(c) PURITY, RESPECTIVELY DEFILEMENT, OF F.

*Do not rinse the mouth or spit before the f.*, 1, 29; rules about the treatment of f., 2, 56, 56 n., 128 sq.; a means of purifying, 2, 66 sq.; 7, 96, 98, 101, 103; 14, 60, 121, 160 sq., 188, 190, 241; 25, 187; 33, 109; sin of defiling, extinguishing f., precautions that it may not be contaminated, 4, lxxvi, lxxvi n., lxxviii, 50, 50 n., 82, 121 sq., 186, 285; 5,

lx1, 248 n., 255 sq. and n., 258, 281-3, 285, 300, 307, 334 n., 396; 7, 227; 14, 36; 18, 229, 310 sq., 371-4, 376-80, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 37, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186-90; 47, 101; 48, 565; does not kill, 4, 49, 52, 52 n.; purification of the f., defiled by the dead, 4, 113-15, 142 sq.; 37, 160; the cleanser delights the f., 4, 133; trembles in front of boiling water, 4, 283, 283 n.; 24, 311; is always pure, 14, 132; 25, 398; 38, 216; purified by Ka, 14, 331; the purity of the sacred f., 18, 258; must be cold before the ashes are removed, 24, 311 sq.; contaminated by a menstruous woman, 24, 332; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 31, xix; water and f. disturbed by untruth, 37, 73; wounded by being poked, 41, 49 sq.

(d) F.-WORSHIP IN INDIA: THE SACRED F.

The pupil comes to the teacher with f.-wood in his hand, 1, 60, 85, 135, 139 sq., 306; 15, 33, 271; 44, 53 sq.; the departed is carried to the f. (of the funeral pile) from whence he sprang, 1, 79; rules about the sacred f., 2, 1 sq., 201, 201 sq. n.; 25, 104, 108; 29, 385 sq.; 30, xxvi, 138; 38, 306; daily worship of the f., 2, 16 sq.; 25, 151 sq., 239; 29, 286 sq.; at night one should not study in a wood where there is no f. nor gold, 2, 44; before placing fuel on the f. it must be sprinkled with water, 2, 55; the sin of abandoning one's sacred f., 2, 69, 256 sq. and n.; 7, 135, 176; 25, 103; is a sacred object, 2, 94, 14, 36; 38, 222; a Brahmacārin, when on a journey, shall throw part of the alms into the f. (instead of offering it to the teacher), 2, 135 sq.; the ascetic lives without a f., 2, 154; 14, 283; kindling of one f. enjoined for the hermit, 2, 155, 155 n., 157, 195; 14, 45, 259; 25, 199; money may be taken, to defray the expenses of religious rites, from a rich man who does not

kindle the sacred f., 2, 273; oblations in the f. part of penances, 7, 151; the sacred f. kindled at the wedding, 7, 191; 14, 42, 236; 25, 87; 29, 170 sq.; 30, 193, 261; on entering the place where sacred f. is kept, let him raise his arm, 7, 228; 14, 245; 25, 138; the student's daily worship of the sacred f., by bringing a log to it, 8, 360; 14, 156 sq.; 25, 42, 50, 62, 64; 29, 75 sq., 191, 307-9, 313, 30, 66 sq., 155 sq., 159 sq., 271 sq., 274; 44, 48 sq.; the ascetic keeps a f., 8, 362; worshipped by Brāhmanas, 10 (i), 90; (ii), 74; worshipping of the f. does not purify, 10 (ii), 41; feeding the sacrificial f., recommended by Māra, 10 (ii), 69; the principal thing in sacrifice is the sacred f., 10 (ii), 105; origin of the f.-ritual of the Vāgasaneyins, 12, xxxi sq., xxxv; the raw flesh-eating, corpse-eating, and the sacrificial f., 12, 33 sq.; Paryagnikarāṇa, carrying the f. round a sacred object, 12, 45 sq., 45 n.; 26, 187 n.; 44, xli, 307; is the womb of the sacrifice, 12, 141 sq.; 26, 19 sq.; 44, 3; the f. in the sacrificer's innermost soul, 12, 311 sq.; he who speaks the truth worships the f., 12, 312 sq.; Brāhmanas who keep no sacred f. are like Śūdras, 14, 33 sq. and n.; teacher compared with the sacred f., 14, 40 sq.; a Snātaka should not pass between a f. and a Brāhmaṇa or between two fires, 14, 61; sin of extinguishing the sacred f., 14, 104, 114; the Snātaka must keep a sacred f., 14, 159; touching f. after dinner, 14, 263; younger brother must not kindle the sacred f. before the elder, 14, 329; the rite of the Ātharvānas of carrying f. on the head, 15, 42; 38, 186, 189 sq.; 48, 629, 631; Kāśyapa gave up f.-worship, 19, 188 sq.; Śrāddha offerings made in the sacred f. or in the hand of a Brāhmaṇa, 25, 114; stealing a sacred f., 25, 312; taking fuel for the sacred f. no theft, 25, 313; sacrificial food offered only in f., 26, 59 sq., 178 sq.; 44, 283; what he offers in the f., thereby the gods exist, 26, 154; the sacrifice is f., 26, 171; carrying the

f. round the animal victim, 26, 177 sq.; 186 sq.; 29, 176 sq.; 30, 234 sq.; 44, xxvi, 307, 307 n., 410 sq.; Agnyâdheya or the setting up of the sacred domestic f., 29, 12-14, 12 n., 20, 270-2, 276 sq.; 30, 14 sq., 201-3; Agniprayana, the carrying forward of the f., 29, 23, 162; a man setting out on a journey makes the f. enter himself or the two kindling-sticks, 29, 133 sq.; 30, 203; expiatory rite, if the sacred f. goes out, 29, 134; 41, 263-5; preparing the place for the sacrificial f., 29, 162; the domestic f. to be kept and worshipped, 29, 172, 269; 30, 261, 267; a f.-brand thrown into the direction whence danger is expected, 29, 231 sq.; renewal of the sacred f. after a death or other calamity, 29, 246-8, 246 sq. n.; the two kindling-sticks handed over to the sacrificer, 29, 265-8; sprinkling water round the sacrificial f., 29, 378; 30, 141 sq.; the Sûtukâgni or f. used at the confinement, 30, 211, 214; placing the f. in the new-built house, 30, 285 sq.; one who has forsaken his f. cannot be a witness, 33, 87; the king must worship those who keep a sacred f., 33, 346; a wife deceased before her husband takes-away his sacred f., 33, 377; charm to ward off danger from f., 42, 147, 514-16; is the immortal element of sacrifice, 43, 326 sq.; the sacrificial horse coupled with the sacred f. (Arka), as the representative of Agni-Pragâpati, 44, xviii; the f. is faith, the ghee is truth, 44, 46; by sacrificing with f. produced by two Aramis of Asvattha tree, Pûûravas becomes a Gandharva, 44, 73 sq.; churned out at the seasonal sacrifices, 44, 77; these worlds have light on both sides, through f. on this side, and through the sun on yonder side, 44, 149; by means of the circumambient f. enemies are shut out from sacrifice, 44, 271; tending the f., cannot be a means of reaching perfection, 45, 294 sq.; the rubbing of f. by two firesticks represented as an act of generation, 46, 302, 304 sq.; circumambulated, *see* Circumambulation. *See also* Agni (o).

(e) F.-WORSHIP IN INDIA: THE THREE OR MORE SACRED FIRES.

Pupils attend the teacher's s. f., 1, 64; the s. f. teach Upakosala, 1, 64-7; libations in the Gârhapatyâ, Dakshinâ, and Âhavanîya f. as penances, 1, 70; the doctrine of the five f., heaven, rain (Parganya), earth, man, woman, and our being born in them, 1, 78-80, 80 n., 84; 15, 207 sq.; 34, lxxxiii, cviii; 38, 101-32, 186-9, 233-5, 298, 383, 400, 403; 48, 273-7, 585, 595, 652, 753; as members of the Vaisvânara Self, 1, 89; the teacher holds, with regard to alms, the place which the Âhavanîya f. holds with regard to a sacrifice, 2, 14; the three f. at a sacrifice, 2, 117, 117 n.; 14, 56, 192-5; 25, 71 sq.; 30, 321-3, 353, 363 sq.; 43, 291; the hermit with wife and children and his sacred f., 2, 156; 7, 276; to be kept by a king, 2, 161; sin of extinguishing or neglecting the s. f., 2, 287; 14, 4 sq.; 25, 438, 442 sq.; 44, 82-5, 187-96; he must not eat in a house where the s. f. are preserved, 7, 221; one who keeps five f. sanctifies a company, 7, 254; 14, 19; 25, 110, 110 n.; the ascetic repositing the s. f. in himself, 7, 279; 14, 275 sq., 280, 291; 25, 203, 205; to be regardless of fruits of action, not discarding the s. f., is renunciation, 8, 67; one of the ten f. at the allegorical sacrifice of the sense-organs, 8, 261; Âhavanîya and Gârhapatyâ f., 8, 262; 12, 207 sq.; 44, 516, 535; 46, 236, 238; the sacrificer sleeps in one of the chief f.-houses, 12, 1, 6; preparation of the sacrificial f., 12, 1 sq., 87-92, 95-114, 230-2; only oblations offered in blazing f. are successful, 12, 146, 174; they strew grass round the f., for the sacrifice dreads nakedness, 12, 208; the Gârhapatyâ f. is a house, 12, 272; the Agnyâdhâna (Agnîâdheya) or establishment of the s. f., 12, 274-322; 25, 438; 43, 296, 296 n.; 44, 1 n., 2; producing (churning) the s. f., 12, 275, 292-5, 293 n., 294 sq. n., 311 sq., 389, 389 n.; the Punarâdheya or re-establishment of the s. f., 12, 285, 285 n., 313-22, 313

n ; 46, 368 ; so long as he has not set up the s. f., the sacrificer is a mere man, 12, 292, 294 ; Sabhya or hall f. kept up by Kshatriyas, 12, 302 n. ; Agnyupasthâna, or worship of the s. f., 12, 338-60 ; the householder worships the s. f. when setting out on a journey, and returning home, 12, 357-60 ; Samidhs (kindling-sticks), 12, 400 n. ; 44, 567 ; the Prâṇas, Apâna, &c., identified with the s. f., 15, 279 sq. ; 44, 190 ; the three s. f. form the mouth-endowed body of the Self, 15, 308 ; meditation on the s. f., 15, 331 sq., 334 ; the s. f. injure him who neglects sacrifices, 25, 133 ; made to blaze when portents interrupt the Veda-study, 25, 145 ; kindled again after cremation of the wife, 25, 198 ; the dhishnyas or hearths, 26, 147-55, 148 n., 441-6 ; 41, 317 sq., 317 n. ; 48, 241-5, 358, 360, if weakness comes upon the sacrificer, he is led to the Âbhavaniya f., 26, 148, 148 n. ; kindling the sacrificer, 26, 385 sq., 386 n. ; the sacrificial f. at Sattras, 26, 441-6 ; where the wife and the f. are, this is the home, 29, 89 ; restore a sick person to health, 29, 236 ; are fond of the village, 29, 236 ; the s. f. at the funeral, 29, 238 sq., 242 sq., 356 ; 44, 175 ; the fiction concerning the three s. f., 34, 146 ; as the Gârhapatyâ the highest Self may be represented because it is the Self of all, 34, 150 ; as sixth f. mentioned by the Vâgasaneyins, 38, 187-9 ; the making of the fire-pan (ukhâ), 41, 229-46 ; 44, 579 sq. ; building of the Gârhapatyâ hearth, 41, 298-319 ; 48, 117-21 ; spells put into the s. f., 42, 76 ; Ukhya f. carried in a pan for a year, 43, 191 n., 198, 198 n., 272 sq., 272 n., 308, 324 ; Agnisava, 43, 298, 298 n. ; the f.-pan a womb, 43, 341 ; f.-pan represents the universe, 43, 353 sq., 354 n. ; thirty-six thousand Arka-f. produced by Mind, Speech, &c., 43, 375-80, 375 n. ; the sacrificial f. to be laid down at new moon, not under an asterism, 44, 1 sq. ; the offerer of the Agnihotra kept up by his f., 44, 47 ; Anvâhârya-pâkâna f., 44, 83, 178, 183 ;

whilst he is offering the Agnihotra, the Sacrificer's f. become worn out, and he renews them again by the animal sacrifice : with the f. the Sacrificer and his house and cattle are worn out and renewed, 44, 118 sq. ; the s. f. long for flesh, 44, 119 ; worshipped to avoid being driven from one's home, 44, 126 ; symbolism of the four sacrificial f. at the animal sacrifice, 44, 127 ; animal sacrifice in the s. f. thrown together, 44, 174 ; the three f. are the three worlds, 44, 178 ; he who lays down his two t. spreads himself all over these worlds, 44, 178 ; how the sacred f. are to be treated when the Agnihotrin dies, 44, 197-200 ; by burning the Sacrificer they unite him with his f., 44, 200-2 ; the f. by which the dead Sacrificer is burnt, lovingly touch him even as sons their father, 44, 204 ; sacrificial f. not kept up by the Kâsis, 44, 401 ; the sacrificer of a Purushamedha takes up the two f. within his own self, 44, 412 ; Âgnîdhra (n.) or f.-shed, 44, 515 ; the three sacrificial f. the heads of Agni, 46, 168 ; establishment of s. f. not obligatory for those whose condition of life involves chastity, 48, 698.

(f) F. WORSHIP IN INDIA : THE AGNIHOTRA OR F.-OFFERINGS.

Five A. oblations offered to the Prâṇas, 1, 89-91 ; 15, 279 sq. ; 38, 249-52 ; 48, 294 sq. ; as hungry children sit round their mother, so do all beings sit round the A., 1, 91 ; he who offers the A. with a full knowledge of its purport, offers it in all worlds, in all beings, in all Selves, all his sins are burnt, 1, 91 ; the inner A. is better than the ordinary A., 1, 283 ; 8, 191 ; 38, 263 ; reception of a guest during an A., 2, 118 sq. ; meal time regulated by A., 7, 218 ; the A. as the first among sacrifices, 8, 353 ; 15, 30 sq., 51 sq. ; 17, 134 ; 25, 130, 130 n., 132 ; 44, 502 ; 45, 138 ; the A. or Morning and Evening Libations, and the worship of the fires, 12, 173, 186, 322-60, 374 sq., 374 n., 407, 415, 443 sq. ; 26, 37, 37 n., 390 ; 43, 274, 297, 297 n., 299, 356 ; 44, xiv,

118 sq.; if the A. were not offered, the sun would not rise, 12, 328; the A. as a domestic sacrifice, obligatory for every householder, morning and evening offerings in the domestic fire, 2, 51; 7, 191; 12, 333 sq.; 14, 265; 29, 14, 18 sq.; 89, 136, 172, 286 sq., 386, 392; 30, 15 sq., 19-21, 39, 196 sq., 265 sq.; 42, 84, 145; the A. is the ship that sails heavenwards, 12, 345 sq.; 44, 185, 190; the *Gaṇḍas*, who were converted by Buddha, flung their hair, their braids, and their things for the A. into the river, 13, 132 sq.; good conduct more important than the A., 14, 34; the hermit offers the A., 14, 45, 292, 294; 49 (1), 74; an Agnihotrin may perform secret penances, 14, 125; gifts to Brāhmaṇas better than A., 14, 138 sq.; 25, 229; the *Nāṇiketa* rite a kind of f.-sacrifice, which leads to heaven, 15, 221 sq., 4 sq., 9, 12; 84, 247-52; 48, 269; the merit of offering sacrifices, especially the A., 15, 51 sq., 334, 336-8; times for the A., 25, 32, 32 n., 122; 48, 527; A. not interrupted by impurity after death, 25, 182, 183 n.; wife burnt with the A. fires, 25, 198; the A. with three sacred fires, 25, 200; persons unfit to offer the A., 25, 437, 437 n.; the permanent obligation of the A., 34, lxxviii; 38, 191, 296 sq., 296 n., 313, 358-61; 48, 177, 693 sq., 702 sq., 725 sq.; offered during a whole month at the ayana of the *Kuṇḍapâyins*, 38, 250 n., 251, 314; transference of the fire from the *Gârhapatya* fire to the two other fires, at the A., 38, 251; a text relating to the A. which forms part of the *mahâpitṛyagña*, 38, 299 sq.; A. offered on the eve of battle, 42, 122, 510; to be offered by the sacrificer himself in new and full moon nights, 44, 21 sq., 34 sq.; esoteric doctrines about the A., 44, 46-8; Uddâlaka Ārūṇi's teaching on the A., 44, 79-85; worlds conquered by the A., 44, 111 sq.; Ganaka of Videha on the A., 44, 112-15; after performing the A., one approaches the fires saying 'Wealth,' and becomes firmly established by offspring and

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(g) F. WORSHIP IN IRAN.

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(b) In Brahmanism.

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(d) In Islâm.

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- Ganārdana**, n. of Kṛṣṇa or Viṣṇu, 7, 5, 8, 41 sq., 52, 88, 99, 233, 393. See Viṣṇu.
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- Gandamba** tree, 36, 247.
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- Gandhabastin**, n. of a Bodhisattva, 49 (ii), 90.
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**Gangā**, *see* *Ganges*.

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- Gem-Treasure**, *see* Jewels.
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- Generation**: semen and blood produced by the Prânas, 8, 275; generative power is immortal, 41, 354; is only on this side of sky and sun, 43, 128, 130. *See also* Birth, Child (*c*), and Sexual intercourse.
- Genii**, *see* Sâdhyas.
- Genital organ**, one of the (ten, eleven) organs of the body, 8, 261, 336; connected with the self, 8, 338; by means of it he sheds the essence of food as seed, 44, 264.
- Geography**: the sixteen perfect lands created by Ahura-Mazda, 4, 1-10; mythical g., 24, 85-7. *See also* India, Iran, Khvanîras, Mountains, and Rivers.
- Geta**, a prince from whom Anâthapindada obtained the Getavana, 19, 216 sq. and n.; 20, 187 sqq.; 49 (1), 193 sq.
- Getavana**, garden and monastery, founded at Sâvatthi by Anâthapindada, 10 (11), 17, 20, &c; 11, 167 n., 238, 238 n., 296, 19, 213-18, 230 sq.
- Geurva**, Haoist, son of, 37, 224, 224 n.
- Geusurvâ**, Av., = Phl. Gôsrûvan (q.v.), 5, 20 n.
- Ghâna**, Pali t.t., four kinds of meditation, 11, 115 n., 212, 271 sq., 272 n. *See* Meditation.
- Gharma**, *see* Pravargya.
- Ghañikâra**, a potter, invited Gotipâla to visit the Buddha, 36, 21; no rain fell upon his hut, 36, 23 sq.
- Ghaura**, *see* Kanva G.
- Ghee** (*ghrîta*), or clarified butter, is the sap of heaven and earth, of the universe, 12, 372 sq.; 41, 333, 390; is a purifier, 26, 8, belongs to the gods, 26, 14; is a thunderbolt, 26, 106, 169 sq.; is consecration water, 41, 79; is seed, 41, 211 sq.; offered on the fire-altar, 43, 182 sq.; is sacred to Agni, 43, 189; is fiery mettle, 44, 274, 296, 312, 410 sq.; is the resource of the gods, 44, 296, 410.
- Ghora**, a work of the Atharvans, 44, 366 n.
- Ghora**, *see* Kanva.
- Ghora. Ângirasa**, communicates his view of the sacrifice to Krîshna, the son of Devakî, 1, 52.
- Ghosel**, *see* Purification.
- Ghoshamati**, son of a former Buddha, 21, 19.
- Ghosts**, 'a carriage full of ghosts,' an impossible thing, 16, 140, 142 n. *See also* Pretas, Spirits, and Superhuman beings.
- Ghouls**, *see* Demons.
- Ghrîtakaurîka**, n. of a teacher, 15, 119, 186.
- Ghrîtâkî**, a nymph, 43, 107, 49 (1), 39.
- Ghantesses**, *see* Superhuman beings.
- Gibt**, idols of ancient Arabs, 6, 79.
- Gideon** and Saul confused, 6, 38 sq., 38 n.
- Gifts**, rules about making and accepting g., 2, 65 sq., 203 sq., 265 sq.; 7, 37, 14, 68, 70 sq; 25, lxviii, 133 sq., 158 sq, 167 sq, 592; 27, 78, 84-6, 89, 423; 28, 76 sq; 33, 220 sq; making of g. purifies a sinner, 2, 70, 25, 188, 477, making of g. accompanied by a water-libation, 2, 122, 203; 13, 143, 14, 277 n.; 17, 250 sq., 251 n.; 19, 231; meritoriousness of g. to learned Bâhmanas, 2, 163; 7, 21 sq., 10 (11), 50 sq.; 14, 134-9, 240, 25, 93, 99-102, 133, 229 sq., 430 sq., 434 sq.; giving g., a penance, 2, 275, 277, 279, 285 sq.; 4, 172-5, 6, 28, 110 sq, 188, 9, 271; 14, 109, 113 sq, 116, 118, 125, 134 sq, 137, 222, 295, 302, 305 sq., 311 sq., 328, 330 sq.; 25, 445 sq, 454, 456-9, 477, 29, 120; g. of honour, made by a king to his chief minister, 3, 194, 267, 267 n.; g. to a woman from her male relatives, 7, 69; 25, 374, illicit g., 2, 292, 292 n.; 7, 136, 136 n., 187-9; 14, 115, 130, 239, 310, 317; 25, 109, 142 sq, 167 sq., 424-6, 435, 438, 444, 481; g. for purposes of sacrifices must

not be employed for any other purposes, 7, 192; the householder's duty of making g., 7, 192-4, 215-17, 8, 358 sq.; 14, 237, 262; 25, 92, 164 sq.; the merit of different kinds of pious g., and their corresponding rewards, 7, 263-76; 25, 165-7, 165 n., 229 sq.; certain times auspicious for certain kinds of g., 7, 263, 265-70; the skin of a black antelope, adorned and covered with all sorts of jewels, given to a Brāhmana, 7, 263 sq.; fit and unfit persons to receive g., 7, 274-6; 10 (ii), 80-4; 14, 38 sq.; 24, 53, 82, 291 sq.; 25, 59, 107, 158 sq., 430 sq. and n., 444, 444 n.; protection is more meritorious than any g., 7, 271; fruit of g. obtained by devotion, 8, 81; good and bad kinds of g., 8, 120 sq., 242, 324 sq., 330; g. made without respect to fruit, a means of sanctification, 8, 121 sq.; g. made at ceremonies, 8, 169; sacrifice, g. and other pious works end in destruction, 8, 355; giving and accepting of g. the duty of Brāhmanas, 8, 359; 25, 24, 158 sq., 419, 426, some Brāhmanas are for meditation, others for sacrifice, others for g., 8, 376; the gift of the law exceeds all g., 10 (i), 83, 83 n.; meritoriousness of g., 10 (i), 84; 11, 20, 20 sq. n.; 17, 223 sq.; 36, 31-8, 145-8, 150, 155; made to Bhikkhus and to the church of the Buddha, 11, 27, 33; 35, 134 sq.; the meritoriousness of g. to Buddha, 11, 80, 84; 35, 242-6, 36, 24, 31-8; 49 (ii), 119, 123, 136, 139, 141, 143; perpetual grant made by Sudassana, 11, 263 sq.; at sacrifices and funeral oblations g. must be given to learned Brāhmanas only, 14, 17 sq.; rules about g. of robes to Bhikkhus or the Samgha, 17, 194 sq., 219-25, 251-5; to the priests and the poor, 18, 150 sq., 150 n., 154 sq.; made at the birth of a prince, 19, 19 sq.; wishing g., for which the donor expects a particular result in a future birth, 20, 9, 9 n.; the great merit of giving Vihāras to the Samgha, 20, 160; 36, 3; resumption of g., a title of the law, 25, ciii, 253, 282-4, 292, 292 n.; 33, xiii, 128-30, 341-3; of a thou-

sand cows, 25, 110; a hermit not to receive g., 25, 200; once only does a man say, 'I will give,' 25, 335; 33, 171; offered to the Dīkshita, 26, 45; for the dead, 27, 34; 28, 140 sq., 144-7, 156 sq., 164, 194 sq.; about g. of introduction, 27, 119; g. of condolence, mourning g., 27, 134, 136 sq., 154 sq., 155 n., 183, 356; 28, 69 sq.; interchange of g. between ruler and ministers, 28, 21-3, 69 sq.; given to Brāhmanas at a wedding, 29, 38 sq.; made at the end of ceremonies, 29, 57; distribution of g. to be avoided for some days after the funeral, 29, 244 sq.; what is given away at a Śrāddha brings prosperity, 29, 254; prayers recited when receiving g., 29, 367 sq.; one about to give alms must not be arrested, 33, 19; deeds of g., 33, 305 sq.; great meritoriousness of g. of land, 33, 306; inalienable g., 33, 314; duty of king to bestow g. on Brāhmanas, 33, 347; invalid g., 33, 354; Buddhas do neither accept nor refuse g., 35, 145; to be given to the Order rather than to the Buddha, 36, 51-5; a Samana purifies g. made to him, 36, 82-4; why do Bhikkhus trouble about g.? 36, 92-6; the meritoriousness of g. illustrated by the story of Vessantara, 36, 114-32; ten g. that are disapproved, 36, 120 sq.; a Bhikkhu should always share g. he has received with others, 36, 292; law about righteous g., 37, 68, 106 sq., 441; g. of the righteous, 37, 72; g. to righteous teachers, 37, 95 sq.; damaged g., 37, 137; the soul desires giving of g., 37, 193; righteous g. at the season-festivals, 37, 483; sacrifices, g. and austerities are purifying, 48, 700. *See also* Charity, Priests (fees), Teacher (fees). *Giggahakūta*, 'Vulture's Peak,' n. of a mountain, 10 (ii), 80. *Gihin*, Pali t.t. = *Gahattba*, householder, 10 (ii), x. *Gihvāvat* Vādhya, n. of a teacher, 15, 226. *Gim*, *see* Yima. *Gina*, title used by Buddhists and Gamas, 22, xix sq.; title of Ma-

- hāvira**, 22, 201, 01 Tirthakara, 34, 429; 'there is now no *G*, but there is a highly esteemed guide to show the way, 45, 45; the arguments of Buddha, *G*, and others contradictory, 48, 425, 426; teaching of *G*. to be rejected by the Vedāntin, 48, 531. *See also* Buddha (*a*), and *Ginas*.
- Ginakalpika**, *a*, who wears no clothes, 22, 57 n.
- Ginas**, whatever they have declared, is truth, 22, 49 sq.; are born as gods in their former existence, 22, 189, 217 sq., 271, 276, 281; lives of the *G*., 22, 217-85; adoration of twenty-four *G*., 45, 159, 163. *See also* Buddha (*j*), Saints, and Tirthakaras.
- Ginns**, created out of smokeless fire, 6, xiii, 246; 9, 258; subject to birth and death, 6, xiii; the daughters of Allāh, 6, xiii; Mohammed an apostle both for men and *g*., 6, xiv, 131; 9, 304 sq., 304 n.; hysterical symptoms explained as possession by *g*., 6, xxi; Mohammed's vision of *g*. crowding around him, 6, xxx; Muslim belief in the *g*., 6, lxix sq.; those who made the *g*. partners with God rebuked, 6, 127 sq. and n.; 9, 174; hell filled with *g*. and men, 6, 160, 218, 9, 136; mankind and *g*. together could not produce the like of the Qur'ān, 9, 10; Iblīs was of the *g*., 9, 20; Mohammed said to be possessed by a *g*., 9, 69; work for Solomon, 9, 101 sq., 151, 151 sq. and n.; misbelievers believe in *g*., 9, 155; misbelievers among *g* and men, 9, 226; listened to the Qur'ān, 9, 228; *g*. and mankind worship God, 9, 248, 259 sq.; lonely places haunted by *g*., 9, 305 n.
- Giribbaga**, in Magadha, 10 (ii), 67.
- Girirāgaghosha**, the 12th Tathāgata, 49 (ii), 6.
- Girirāgaghoshesvara**, the 49th Tathāgata, 49 (ii), 6.
- Girls**, *see* Woman.
- Girnār**, mount, on its summit Arishanemi reached Kevala, and died, 22, 277, 279; Mount *G*. or Raivatka, sacred to Gammas and Hindus, 45, 115 n.
- Gishnu**, a god, a name of the great self, 8, 219, 332.
- Gīsti**, n.p., 28, 212.
- Gītā**, i.e. Bhagavadgītā, q.v.
- Gītvā** Sailini, said that speech is Brahman, 15, 152.
- Gīva**, Sk. t.t., individual or personal soul, 34, xxv. *See* Self, and Soul.
- Gīva**, n.p., *see* Givaka.
- Gīvaka** Komārabhakkā, physician of King Bimbisāra and one of the chief partisans of Buddha, 13, 191-3; 17, 180 sq., 193-6; 19, 241, 241 n.; 49 (ii), 163 sq.; son of the courtesan Sālavatī, performs wonderful cures, 17, 172-94; recommends to Buddha the construction of cloisters and bath-rooms, 20, 102 sq.
- Gīvala** Kailaki, quoted, 12, 336.
- Gīvanmukti**, t.t., release of one while still living. *See* Emancipation, and Nirvāna.
- Gīw**, son of Gūdarz, 5, 118.
- Gladness**, goddess, worshipped at the Pravargya, 44, 453.
- Glāva** Maitīya, other name of Vaka Dālbhya, 1, 21.
- Glory**, kingly *G*. and unconsumed *G*. worshipped, 31, 200, 206, 211, 217, 221, 226.
- Glow-worm**, seen disappear here and there in darkness, 8, 239.
- Gñāna**, Sk. knowledge, pure intelligence or thought, 34, xxv.
- Gñānagupta**, or **Gñānakūta**, translated the Fo-pen-hing-tsih-king, 19, xxi; Chinese translation of the Saddharma-puṇḍarīka, by *G*. and Dharmagupta, 21, xix-xxi, xxiii.
- Gñāna-kānda**, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kānda, 1, lxiii, lxxx, systematized by the Uttara Mīmāṃsā, 34, x, xii; includes Āraṇyakas and Upanishads, 34, x; its subject is the knowledge of Brahman, 34, x; not limited to the higher castes only, 34, xi; in need of systematic defence, 34, xi; two different parts of it, 34, xxvii, final escape from the saṃsāra to be obtained by the *G*. only, 34, xxix. *See also* Knowledge, Philosophy, and Veda (*f*).
- Gñānākara**, n. of a son of a Buddha, 21, 157.
- Gñātrīputra**, *see* Mahāvīra.
- Gñātrīs**, Mahāvīra of the clan of the,



22, 191, 194, 248, 254-6; a noble family, followers of a king, 45, 339.  
*Gñātri Shanda*, n. of a park, Mahāvira proceeds to it, 22, 199, 259.

**Goat**, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g, 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g., 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Piagapati, 26, 71 sq., 74; 41, 35, 171, g.'s skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq.; 44, 298; is sacred to Agni, 41, 225; corresponds to the Brāhmana, 41, 227; g's hair, 41, 229 sq., contains all forms of cattle, 41, 230; eats all kinds of herbs, 41, 245; g.'s milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agā, g. and 'unborn' principle, 48, 367, 370. See also *Agā*, and *Animals* (c, g).

**Gōbāk-abū**, maiden mother of the apostle Sōshāns, 47, 115, 115 n

**Gobharana**, or Ku-fa-lan, translator of Fo-pen-hing-king, 19, xvi sq.

**Gobhila-Grihya-sūtra**, and Khādya Grihya-sūtra, 29, 371-3; and the Mantra-Brāhmana, 30, 3-11; translated, 30, 13-132.

**Goblins** (piśāṅgikās) reside in hollow trees, 13, 318; g or Bhūtas, see Bhūtas, Demons, Piśāṅgas, Rākshasas, and Superhuman beings.

**God.**

(a) G or Allāh in the Qur'ān

(b) G. (Heaven, Thien, 11) in Chinese Sacred Books

\* (c) G (Azdān) in Zoroastrian Sacred Books.

(d) G. (Iṣvara, the Lord) in Sacred Books of India.

(a) **GOD OR ALLĀH IN THE QUR'ĀN.**

Unity of G., 6, lii, liv, lxi, lxxi, 22 sq., 95, 127 sq., 137, 177, 205, 235-7, 244, 251 sq., 255; 9, 26, 168; wherever you turn there is G.'s face, 6, 16; did not beget a son, 6, 16, 95, 128; 9, 13 sq., 29, 34, 47, 71, 83, 182, 217, unity, self-subsistence and omnipotence of G., 6, 40, 40 n., 46-50, 54, 84, 117, 127 sq.; Arabs call angels 'daughters of G.', 6, 256, 256 n.; *there is no G but He*, 9, 35,

42, 47 sq., 55, 59 sq., 66 sq., 71-3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190-2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq., unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the jinns, 9, 174, 212, 250, 252. the doctrine of the unity of G terrifies the idolaters, 9, 187; *say, 'He is G alone' G the Eternal' He begets not and is not begotten! Nor is there like unto Him any one'* 9, 344, — ruler of the day of judgement, 6, 1, His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 55, 64 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, 271, 286-8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46, alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257-9, 261 sq.; 9, 2, 126-30, 134, 164 sq., 182, 184, 186-8, 198, 202, 208 sq., 220 sq.; the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87-9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respires men for a time, 9, 162; attributes and names of G., 9, 277, — belief in G.

inculcated, 6, 2-4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the misbeliever, 6, 22, 165, 170, 261 sq.; he who disbelieves in idols and believes in G. has got hold of religion, 6, 40, obey G. and the Apostle, 6, 50, 68, 74, 80-3, 163, 165, 183; 9, 79 sq., 143 sq., 148 sq., 232, 241, 287; it is not G. who wrongs the misbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; misbelievers do not hurt G., but themselves, 6, 67, pardons anything short of idolatry, 6, 79, 88 sq., belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129, the Meccans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322, who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 255, 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182, — the Creator, 6, 3-5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 234, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 104 sq., 122 sq., &c.; *the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is*, 6, 16, manifested in His creation, 6, 69; has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created ginn and mankind to worship Him, 9, 248; — He is forgiving and merciful, 6, 1, 24 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86-8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186-8, 204, 209, 229 sq., 252, 262 sq.; 9, 6, 21, 55, 63, 73, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq.,

161, 190, 205, 208, 235, 239-41, 270, 272, 280, 287, 290, 308; *sends down of His grace on whomsoever of His servants He will*, 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336, *whatsoever good ye do, verily, of it G. knows*, 6, 31; guides whom He will unto the right path, 6, 31, will redouble a good loan many a double, 6, 37, dispute between Abraham and Nimrod about G., 6, 40 sq.; revives the dead, 6, 41, 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq., victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 246; 9, 63 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105, takes men to Himself in sleep, 6, 122, obliges no soul more than it can bear, 6, 135, 142; 9, 289, bids only justice, 6, 140; *whoso fears G. and does what is right, there is no fear for them, nor shall they grieve*, 6, 141, the earth is His, He gives it for an inheritance to whom He pleases, 6, 152; appears to Moses on the mountain, 6, 154, the good names of G. not to be perverted, 6, 160; mentioning of G.'s name protects from the devil, 6, 162; *nought shall befall us save what G. has written down for us*, 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184, when in distress men turn to G., but forget Him after deliverance, 6, 193-5, 255; guides unto truth, 6, 197; *He it is who made for you the night, that ye might rest therein, and the day to see therein; verily, in that are signs unto a people who can hear*, 6, 200; is the best of judges, 6, 204; *there is no beast that walks,*

but He taketh it by its forelock, 6, 211; knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293-5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264; never say, 'I am going to do that to-morrow,' except 'if G. please,' 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq.; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210, nigher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258-62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. *See also* Allâh.

(b) G. (HEAVEN, THIEN, Tî) IN CHINESE SACRED BOOKS.

Chinese words for G., 3, xxiii-xxix; 16, xix sq., 51 sq., 'G.' and 'Heaven' used without distinction, 3, 196-8, 477 sq. n.; 27, 386-8 n.; 39, 16-18, lamentation and appeal to Heaven, the great G., 3, 354; the 'seat of Tî' or 'the G. given position,' 16, 223, 223 n.; — dynasties founded, kings appointed and favoured by G., are the correlates of G., 3, 58, 114, 144, 153, 159-61, 163, 184, 196-8, 245, 266, 309 sq., 319, 378 sq., 379 n., 389-92, 477; 16, 287 sq., 289 n., employs Thang to punish the wicked Kieh, 3, 87; King Thang will examine good and bad in himself and his people with

the mind of G., 3, 91; a virtuous king called the fellow of G., 3, 99, 99 n.; secures the good order of the kingdom, 3, 111; Heaven made instructors (kings) for the inferior people that they might be able to be aiding to G., 3, 126; curses the wicked King Shâu, 3, 130, 222; Wân's fame ascended up to the high G., and G. approved, 3, 166, 208; the king the great son and vice-gerent of G., 3, 185; Thang brightly administered the bright ordinances of G., 3, 221, appointed Thang to regulate the boundaries of the kingdom, 3, 307; King Wân in heaven ascends and descends on the left and the right of G., 3, 378, 378 n.; when G. gave the command, Shang became subject to Kâu, 3, 379; King Wân served G., and so secured the great blessing, 3, 381, 392; speaks to King Wân, 3, 391 sq., 391 n.; worshipped by King Wû after his victory, 28, 60; — sacrifices (offered by kings) to G., 3, 39, 126, 163, 302, 321, 343, 343 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 341, 342 n.; 27, 25, 218, 220, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 212 n., 311, 338 sq., 349; requires the punishment of the enemy, 3, 85, 135; has conferred a moral sense even on inferior people, 3, 89 sq.; 'the Spiritual Sovereign in the high heavens,' 3, 90, 90 n.; sends down blessings on the good, miseries on the evil-doer, 3, 95, 208, 214 sq., 259 sq.; Shâu serves neither G. nor the spirits of heaven and earth, 3, 126; roused to anger by Khwân's disturbing the five elements, did not give him the Great Plan, 3, 139; leads men to tranquil security, 3, 197; man cannot dare to rest in the favour of G., 3, 206; Thâu-wû's virtue was made to affect G., 3, 207; able ministers honour G. in the discharge of their duties, 3, 221 sq.; displeased with cruel punishments, 3, 256; appointed wheat and barley for the nourishment of all, 3, 320, encouragement by saying, 'G. is with you,' 3, 342, 382; foreseeing providence of G., 3,

390 n.; Kiang Yuan trod on a toe-print of G., and conceived, 3, 397; pleased with the smell of sacrifices, 3, 399, the people's misery ascribed to G.'s having reversed His usual course of procedure, 3, 408, 408 n.: how vast is G., the ruler of men below, how arraved in terrors, 3, 410, not G. has caused the evil time, but it arises from not following the old ways, 3, 412; King Hsuan expostulates with G. and all the spirits whose help in a terrible drought might be expected, 3, 419-23; the work of G. in nature, 16, 48, 50-3, 425-7, 426 n.; an unfathomable spiritual power working in all operations, 16, 357, 358 n.; prayer to G. for a good year in spring, and ploughing the field of G., 27, 254 sq., 255 n.; summer sacrifice for rain to G., 27, 273 sq., 274 n.; worship of G. who dwells in the great heaven, 27, 278, 309; accepts victims which are complete and entire, 27, 288; produce gathered from 'the acres of G.', 27, 293; origin of the worship of G., 27, 370, 370 n.; the Tào before G., 39, 50, 60, 68 sq., 84, 243, Tàoism denies the existence of a personal G., 39, 134; 'the divinity in man,' is the name for the spirit trained according to the Tào, 39, 146 sq., 367, the Tàoist sage ascends among the immortals and arrives at the place of G., 39, 313 n, 314, a power to which the Tào requires submission, coming near our idea of G., 40, 38 n. See also Heaven (a), Tào, Thien, and T'i.

(c) G. (YAZDÂN) IN ZOROASTRIAN SACRED BOOKS.

The will of G. is the law of righteousness, 4, 100, 210; 23, 23, religion of G., 5, 64, 194; perversion of G.'s work, is of the Evil spirit, 5, 112; in undertaking anything one should say, 'in the name of G.', 5, 112, prayer to G., 5, 136; praise of G., 5, 185; invoked in a benediction, 5, 235, 239, 369, 379, 399, 404; worship of G., 5, 308, 316 sq., 392; horses of G., 5, 404, 404 n.; G. or yazdân, plur, 18, 4, 4 n.; created male and female, 18,

401; mystical power of names of G., 23, 21; conversation with G. on the Holy Word, 23, 128, 133; proofs of the existence of a Creator, 24, 139-51, 164 sq.; knowledge of G. the beginning of all knowledge, 24, 140, necessity of understanding the sacred being, 24, 166-8, inconsistency of those who ascribe both good and evil to G., 24, 173-202, four requisites of divinity, 24, 174, inconsistencies in the asseritions of various sects regarding G., 24, 202-51; surrounded by angels, 24, 224; casts worshippers into hell, 24, 224 sq.; comes to Abraham who offers Him wine, 24, 225 sq.; criticism of the Godship of Christ, and of the Trinity, 24, 231-5; nothing happens without the will of G., 24, 235 sq., the kindness and generosity of the sacred being, 24, 256 sq.; existence, unity, purity, and matchlessness of the sacred being, 24, 270, cannot be responsible for permanent evil, 31, 26.

(d) G. (ĪSVARA, THE LORD) IN SACRED BOOKS OF INDIA.

*One God—who is he?*—swallowed the four great ones, he, the guardian of the world, 1, 58, fire (heat) is merged in G., at the death of the body, 1, 101, 108; G. is the True, 1, 121; causes men to do good and evil actions, 1, 299; 38, 59; 48, 558; pervades everything, the whole world a manifestation of Him, 1, 311, 314, 8, 127; 15, 243, 34, xxviii, cxix, 111, 442, 48, 86 sq., 101 sq., 396, 700, is the origin and the dissolution of the whole Universe, Higher than Him there is none else, all this is strung on Him as pearls on a thread, 8, 74, 34, xxvi sq., 48, 359; is the Creator, the cause and origin of all, 8, 86 sq., 190, 192, 15, 260-7, 19, 195, 34, xxviii, 16 sq., 46, 48 sq., 61, 135-42, 243, 254, 263-6, 270 sq., 328, 38, 24 sq., 183, 416, 43, xiv, 48, 206 sq., 209, 558; creates the universe by means of changes, 8, 157, His difference from the universe, 8, 164, 164 n.; He is the Lord of all, the master of all, the ruler of all, &c., 15, 179, 232; 19,

106; 48, 352; rules the Pradhâna, 15, 235 sq., 34, 434 sq., 437 sq., 48, 396 sq., 522 sq.; is the creator of the illusory world, 15, 251 sq.; the cause of the bondage, existence, and liberation of the world, 15, 265; 38, 58 sq.; creates Brahma and delivers the Vedas to him, 15, 265 sq., is not the cause of the world, 19, 161, 206-8, 294; 49 (i), 176; created the king, 25, 216; created Punishment, His own son, 25, 218 sq.; not a mere operative cause, 34, 11, 284, 434-40; 48, 413, 522 sq.; has a shape consisting of the threefold world, 34, 145 sq.; the supporting of all things up to ether can be the work of G. only, 34, 170; Lords, such as Hiranyagarbha, &c., are able to continue their previous forms of existence in each new creation, 34, 213, 215; dependency of the world on Him, 34, 242-5, 290, 370; 38, 415 sq.; is the evolver of names and forms, 34, 328 sq.; 38, 96-8; 48, 350, the creation of this world is mere play to Him, 34, 357, may, although Himself unmoving, move the universe, 34, 369; creates things in dreams, 48, 120 sq., 764, is not an agent, because He has no body, 48, 172; is not touched by the evils of creation, 48, 429, 477 sq.; He only possesses the power of ruling the world, 48, 769 sq.,—meditation on G., 8, 78; 15, 232-4; 34, 441; abides alike in all entities, and is not destroyed if they are destroyed, 8, 106; *worshipping Him with the proper works man attains to perfection*, 8, 127; 48, 700, *dwells in the heart of all creatures, whirling, by His mysterious power, all creatures as if mounted on a machine*, 8, 129, 48, 557; is eternal, 8, 157, 186-94; 38, 416; the relation between G. and the individual soul, 8, 187, 187 n., 192-4, 192 n.; 15, 325; 34, xxix, xxxix, xlix, 279, 329, 343-6, 434 sq.; 38, 59-61, 65 sq., 138-40, 244 sq., 291, 338-40, 416-18; 48, 128, 209, 396; is unborn, moving about day and night, without sloth, 8, 192, 194; *should one fly, even after furnishing oneself with thousands upon thousands*

*of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause*, 8, 192, *He is without symbols, and also without qualities, nothing exists that is a cause of Him*, 8, 309; not affected by pleasure and pain, 8, 352; 38, 63-5; 48, 427; Buddhism antagonistic to the belief in G., 11, 142, 19, 161, 206-8, 294; 34, 403; mythological deities, the Lord (Pragâpati), and the Highest Self, 15, xxxiii sq.; the personality of G. in the Svetâsvatara-Up., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi-xxxviii, 38; 34, xxv, xxvii, xxx, lxii-lxiv, xcvi, 70, 81, 159 sq., 187, 234; 38, 290 sq., 418; by knowing G., final emancipation is obtained, by meditating on Him, the blissful state in the Brahma-world is reached, 15, 236; *He sees without eyes, He hears without ears, without hands and feet He hastens and grasps*, 15, 248; 48, 476, spreads out one net (samsâra) after another and draws it together again, 15, 255; full description of G., 15, 260-7; by His light all this is lightened, 15, 265; the highest bridge to immortality, 15, 266; a hymn in praise of the Lord of the Universe in whom all gods are, 15, 303; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 32, xxvii, 1-13; manifests itself in a fourfold form, 34, xxiii; as a retributor and dispenser, 34, xxvi; G. or the lower Brahman, 34, xxvii, xci, xcii; is all-powerful, all-knowing, all merciful, His nature is fundamentally antagonistic to all evil, 34, xxviii, 15, 79, 125, 136 sq., 329, 357; matter and souls constitute the body of G., 34, xxviii; Sankara's personal G., is something unreal, 34, xxx, Râmânuga's Brahman is a personal G., 34, xxx, cxviii sq., cxxiv n.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 343-6, 357-60; 38, 180-3; 48, 488, the intelligent Self is G., 34, 15, 234, 290; 38, 337-40; is without a body, 34, 50 sq., 438; 48, 421; the one within the sun and the eye is G.,

84, 77-81, 124 sqq; 88, 416 sq.; has no special abode, but abides in His own glory, 84, 78; the sole topic of all worldly songs and of Scripture, 84, 80, 160; His nature is Mâyâ, He is the ruler of Mâyâ, 84, 80, 357 n., 370 sq., 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 84, 114, 196; immortality and fearlessness ascribed to Him, 84, 125; the lordly power of the gods is based on Him, 84, 130; 'measured by a span,' 84, 144, 150-3, 192, 195 sq.; the perception of G. in the gastric fire, 84, 147, 149; has the heaven for His head, &c., and is based on the earth, 84, 148; forms the head, &c., and is based on the chin of the devout worshipper, 84, 148, worshipped as Vairvânara, 84, 149 sq.; is greater than ether, 84, 177; is a liminary support, 84, 181 sq.; *there is only one highest Lord ever unchanging, whose substance is cognition, and who, by means of Nescience, manifests Himself in various ways, just as a thaumaturg appears in different shapes by means of his magical power,* 84, 190; is the absolute ruler of the past and the future, 84, 196; His position analogous to that of Parjanya, 84, 358; His essential goodness affirmed by Śruti and Smṛiti, 84, 358; the Lord Paśupati, Śiva, 84, 435, Scripture the production of the omniscient G. and the omniscience of G. based on Scripture, 84, 437; soul, gods, and G, 86, xxii sq, meant by the term 'he who renders tripartite,' 88, 97; is everlastingly free from Nescience, 88, 149; is free from all qualities, 88, 340; there is also a form of G. not abiding in effected things, 88, 417 sq.; is all-knowing, 42, 88, 389, 48, 414, 523, Breath is the one G., 44, 117; there must be no questioning beyond the deity, 44, 117, 117 n., understood by Person (Purusha), or Highest Self, or Brahman, 48, 4, &c., 352; *intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vasudeva apart from whom nothing exists,* 48, 23; specific power of the knowledge of G., 48,

116; His essential nature is knowledge, 48, 128; Nârâyana, and other names of the one G., 48, 133, 667; existence of G., how to be proved apart from Scripture, 48, 162-9, 497; dwells in the hearts of all creatures, 48, 356 sq; the Ancient who is difficult to be seen, 48, 361; Hara, the one G., 48, 364; is the enjoyer of all sacrifices, 48, 411 sq., 627; good and evil works please or displease G, 48, 487; Gaiṇas hold that there is no G., 48, 516, *offerings and pious works, all this He bears who is the nave of the Universe, He is Agni and Vayu, He is Sun and Moon,* 48, 627, called 'That which is,' 48, 658 sq.; purity of mind and heart, due to the grace of G., leads to knowledge, 48, 710; knowledge of G. propitiates G., and thus destroys the displeasure of G. due to previous sins, 48, 723, the continuance of the body's life due to G.'s pleasure or displeasure caused by good or evil deeds, 48, 725; the released soul experiences different worlds created by G. engaged in playful sport, 48, 764; *we know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness, who is fundamentally antagonistic to all evil, who is the cause of the origination, sustentation, and dissolution of the world, who differs in nature from all other beings, who is all-knowing, who by His mere thought and will accomplishes all His purposes, who is an ocean of kindness as it were for all who depend on Him, who is all-merciful, who is immeasurably raised above all possibility of any one being equal or superior to Him, whose name is the highest Brahman,* 48, 770 *See also Brahman, Creator, Great One, Īr, Īvara, Ka, Krishna, Nârâyana, Person (Purusha), Pragâpati, and Self (highest)*

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258; 29, 352; 44, 174 sq.; g. of learning, 14, 299; the pious received in paradise by nymphs, 21, 345, 436; the three g. Sarasvatī, Idā, and Bhārati, 26, 186 n., 42, 512, Tvashtri, and the wives of the gods, 26, 320 n.; spin the bride's and the Brahmakārin's garment, 29, 277 sq., 30, 147; forenoon, afternoon, noon, evening, midnight and dawn invoked as g., 29, 347, oblations to the g., 30, 143; 43, 263-5; the golden-armed goddess, seated in the midst of the gods, 30, 179; divine women (wives of the gods, Dhishavās, days and nights, metres, stars), 41, 242-4; the goddess of the field, 42, 89; wives of the gods and other g. invoked, 42, 162; 46, 245; evil qualities as female divinities, 42, 423.

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#### Gods.

- (a) Names, classes, and numbers of Hindu g.
- (i) Origin of g. (India).
- (c) Characteristics, food of the g. (India)
- (d) Abodes of g. (India).
- (e) G. and men in India
- (f) All the g. and individual g. (India)
- (g) Myths and legends of Hindu g.
- (h) Worship of g. in India
- (i) Hindu g. in philosophy.
- (j) G. in Buddhism.
- (k) G. in Gana religion.
- (l) Angels and archangels in Zoroastrianism
- (m) G. or sacred beings (Vazata, Yazdān) in Zoroastrianism.
- (n) Chinese spirits or spiritual beings (Kwei-shān)
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#### (a) NAMES, CLASSES, AND NUMBERS OF HINDU G.

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the g., 44, 383, 393. in the air, and in the heavenly light, 46, 245; three hundred and three thousand g. and thirty and nine did service to Agni, 46, 257; the secret names of the g., 46, 378; Kshattras among the g., 48, 461; wives of the g., *see* Goddesses. *See also* Devas, Superhuman beings, Suras, and also below (j, k).

(b) ORIGIN OF G. (INDIA).

The Devas worshipped breath as Bhūti or being, and thus became great beings, 1, 213; anywhere at the birthplace of a deity, Śrāddhas should be performed, 7, 260; obtained their divinity by living as Brahmatāmins, 8, 178; the devotee creates for himself even the divinity of the g., 8, 250; created, 8, 387; 25, 12, 12 n.; 43, 289; 48, 461; the sons of Heaven and Earth, 12, 225; the highest creation of Brahman, when he created the g., 15, 86-90; sprang from the manes, 25, 112; the state of g. reached by the quality of goodness, 25, 493; obtained their authority by means of the sacrifice, 26, 21, 36, 39, 46, 101, 174, 445; born of the mind, 26, 42; a kind of theogony, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the uk-kishra, 42, 229; the birth of the g. is the year, 43, 144, the Brahman (neut.) created the g., 44, 27, after the procreation of the g. offspring is produced, 44, 44; are the offspring of Manu, 46, 42 sq.; originated from the Self, 48, 367.

(c) CHARACTERISTICS, FOOD OF THE G. (INDIA).

Their exalted character denied, 8, 16 sq., 76, 76 n., worship the pure great light, 8, 186, become deluded, wishing for pleasure, 8, 322; enlightenment is the characteristic of g., 8, 348; the path-finding g., 12, 263 sq., are immortal, imperishable, 12, 290, 295, 444; 38, 388; 43, 148, 44, 174; how they became immortal, 12, 310 sq., 343, 26, 147 sq., 346; 41, 157; 43, 220, 256, 356 sq., 44, 5, 28; are the rays of the sun, 12, 328; 26, 254; are truly true, 14, 277, 319;

are mortal, 15, 289, age of the g., 25, 20-2, are invisible, 26, 19, 34, 201; do not sleep, 26, 44; 32, 8, are hidden to men, 26, 76, always speak the truth, 26, 95 sq., 43, 257 sq.; 44, 447, the threefold age of the g., 29, 56, 30, 162; are long-lived through ambrosia (amṛta), 29, 294, the so-called deathlessness of the g. only means their comparatively long existence. And their lordly power also is based on the highest Lord and does not naturally belong to them, 34, 130; 38, 17; having several bodies at the same time, they come to many sacrifices, 34, 198-201, 217; 48, 330 sq.; naturally possess all supernatural powers, 34, 200, 219; have certain characteristic shapes without which the sacrificer could not represent them to his mind, 34, 221 sq.; possess a body and sense-organs, 34, 355; 48, 328-30; exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 38, 93; may be called light and so on, because they represent light and so on, 38, 388; are free from decrepitude, 42, 51, 365, immortality and truth in the g., 42, 84, the g. love the mystic, 43, 156, 158, 175, 179, 372, 398; 44, 443, made themselves boneless and immortal, 43, 178, are of joyful soul, 43, 339 sq., have no loathing for anything, 44, 184, 186; 'the patient g. who give no reply,' 48, 68; souls of g., 48, 198; are liable to suffering, 48, 327; are qualified for meditation on divinities, 48, 335-7;—Vāyu, the eater, and his food, viz. Agni, Āditya, Kāndamas, Ap, 1, 59, 59 n., subsist on sacrifices, 7, 194; 12, 66 sq., 176; 26, 154; 41, 1; 44, 22, 508 sq., sacrificial food for the g. is amṛta (ambrosia), 12, 40 sq.; 26, 191, the moon is Soma, the food of the g., 12, 176, 181, 362, 380, 26, xiii, 44, 6, 9 sq., 34; the sacrifice their food, immortality their sap, the sun their light, 12, 361, living food of the immortal g., 26, 201; the souls are the food of the g., 38, 110-12; the circle of the never-ending food of the g., 43, 221; how the g. eat



food, 43, 295, the hymn of praise is food for the g., 44, 232; ghee is their favourite resource, 44, 296, 342, 410; all the g. subsist on rain, 44, 507; subsist on the milk of cattle, 44, 508, when Soma overflows, all the g. avail themselves thereof, 44, 510; sun made into honey (nectar) for the enjoyment of the g., 48, 368 sq., 370; *the g. in truth do not eat nor do they drink; by the mere sight of that amrita they are satisfied*, 38, 111, 48, 589.

(d) ABODES OF G. (INDIA)

East, the quarter of the g., 1, 176; 12, 63, 422; 26, 1-4; 44, 418; formerly men and g. lived together, then the g. went to heaven in reward of their sacrifices, 2, 140; 12, 160, 199 sq., 207 sq.; 26, 307, 44, 43, the sacrificer ascends to the g., 2, 140; 12, 294; 14, 302, 331 sq.; 26, 1, 4; 43, 267 sq.; 44, 372; world of the g., obtained by good and pious actions, 7, 109, 129, 8, 84, 233, 254 sq., 316, 322, 327, 389; 14, 258, 261; what deity one worships to that he goes after death, 8, 76, 78; abide in the house of the sacrificer, 12, 4 sq.; dwell in heaven, 12, 109, 26, 260; 43, 97, 103, 109, 113, 116 sq., 148; dwell on the top of Mount Meru, 12, 110 n.; 'the ladder of the g.' whereby the g. and Rishis reached their high station, 14, 309; priests rule over the world of the g., 25, 157; the place of worship a high spot as being nearer to the g., 26, 1 sq., 1 n.; by the metres the g. attained heaven, 26, 230, 328; 44, 156, 172; paths between heaven and earth, trodden by the g., 29, 337; 42, 51, 365; the soul goes from the world of the g. to Vāyu, 38, 386; who vie with the sun, who are in rivers, or mountains, 42, 35, 408, a tree as the seat of the g., 42, 416, established themselves in this world by means of animals, 43, 56 sq.; seven worlds of the g., 43, 277, 314; all the g. abide here on the new moon day, 44, 2; worlds of the g. (in the north) and the fathers, 44, 225; did not know the Pava-māna to be the heavenly world,

44, 304; the g. who are in this world and who are in the heavenly world, 44, 328; North-east the region of both g. and men, 44, 359; the earth, the air, and the sky, regions, Nakshatras and waters, places of abode for all the g., 44, 505 sq.; may the divine doors open themselves, that the g. may come forth, 46, 153; to the g. go the worshippers of the g., those devoted to Vishnu go to Vishnu, 48, 627; path of the g., see Future Life (b). See also Heaven.

(e) G. AND MEN IN INDIA.

*'I know myself reaching as far as the g., and I know the g. reaching as far as me. For these g. receive their gifts from hence, and are supported from hence'*, 1, 212 sq.; do not teach what is virtue and what is sin, 2, 72, Brāhmanas are the human g., 7, 77; 12, 309 sq., 374, 26, 341; 42, 164, 529; beings divided into godlike and demonic, 8, 114 sq.; are inferior to the men of true knowledge, 8, 146, 161, 161 n.; are engaged in gifts, 8, 282; reach perfection by penance, 8, 389; g. are the truth, man is the untruth, 12, 4, 16; 26, 63, 238, 344, 33, 93; in the beginning g. and men were together, 12, 347 sq.; give the enjoyments through fear of punishment, 25, 219, 219 n.; desert a country ruled by a wicked king, 25, 220, *the wicked, indeed, say in their hearts, 'Nobody sees us'*, but the g. distinctly see them, 25, 269; 'speech of the g.,' false evidence with a pious intention, 25, 272, the king shall emulate the g., 25, 396 sq. Brāhmanas have power over the g., 25, 398, 398 n., 447; penances adopted by g., sages, and manes, 25, 473, 475; the Veda the eternal eye of the manes, g., and men, 25, 504; know the mind of man, 26, 94; blamed for not being liberal enough, 32, 81, 87; the laws (vrata) of the g., 32, 237-9; 46, 367, 370; read the original code of Manu, 33, 3, men deprived of virility by the wrath of a deity, 33, 167, a king is a deity, 33, 221; cannot perform sacrifices, hence not

entitled to the study of the Veda, 34, 197 n.; Vyâsa and others conversed with the g. face to face, 34, 222 sq., the vital airs, at the time of death, enter into them, 38, 105 sq.; the souls of sacrificers enjoy themselves with the g., 38, 112; g. were first, then men, 41, 262; 43, 228, 252, 257; longer is the life of the g., shorter the life of men, 41, 344; have given the remedy against poison, 42, 27; charms found by Brahmans, *Rishis*, and g., 42, 29; sins committed by the g. cause madness, 42, 32, 520; disease sent by the g., 42, 41; rescue men from death, 42, 53-5; this world is most dear to the g., 42, 60; the g. who have brought on trouble, again remove it, 42, 67; spells prepared by g., 42, 78, slain enemies join the g., pious men, and departed Fathers, 42, 126; all the g. follow the *Brahmakârm* (the sun), 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a *Brahmaza* descended from a *Rshi* represents all g., 44, 195 sq.; followed the laws of *Rita*, 46, 54, 64 (f) ALL THE G. AND INDIVIDUAL G (INDIA)

Pragâpati brooded over the three g., Agni, Vâyu, *Âditya*, and squeezed out the three Vedas, 1, 70, instructed by Pragâpati, 8, 282 sq., 25, 164; 43, 175, 44, 103, g. men, and Asuras, the threefold descendants of Pragâpati, 15, 189, 41, 194 sq.; 43, 220; created by Pragâpati, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; heal Pragâpati by oblations, offered in Agni, 41, 152-4, in union with the life-sustaining g. Pragâpati creates, 43, 32, Pragâpati and the g. converse like father and sons, 43, 59 sq.; Pragâpati bestows shares and lordship on the g., 43, 67-70; offer Pragâpati up in sacrifice, 43, 304 sq.; afraid of Pragâpati, the Death, 43, 356; the sacrificial horse fettered for the g., for Pragâpati, 44, 277 sq.; Pragâpati assigned the sacrifices to the g., 44, 295 sq.; Pragâpati desired to gain the world of the g. and that of men, 44, 306, by the *Asvamedha* the g. restored

the eye of Pragâpati, 44, 328; the horse of the *Asvamedha* belongs to all g., not only to Pragâpati, 44, 336, behind Pragâpati are all the g., 44, 393; the g. perish and are created again by Pragâpati, by means of the Veda, 48, 331 sq.;—Indra is above the other g., 1, 151, 307, 8, 83; Agni, Vâyu, and Indra are above the other g., 1, 151; Agni, Soma, and Indra represent all the g., 12, 168 sq.; from terror of Brahman fire and sun burn, Indra, and Vâyu, and Death run away, 15, 21; Agni, Indra, and *Sûrya*, superior to the other g., 26, 402-4; to Indra belongs the first chariot, to the g. the second, 42, 152; draw together round Indra, 43, 127; Indra and Agni are all the g., 43, 278; are the people of King *Dharma* Indra, 44, 370;—Agni brings the offerings to the g. or the g. to the sacrifice, 2, 71, 12, 117 sq., 14, 71; 43, 197 sq., 268, 46, 1, 6-8, 21, 92, 100, 108, 135, 153, 198, 261, chose Agni for their *Hotri*, 12, 87-9; kindled Agni, 12, 116; 46, 31, 49; the vow belonging to Agni together with g. and men, 29, 229; bestowed immortality on Agni, 43, 156, 177; possessed of a good Agni, 46, 13; Agni and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 418, he is called a friend of the g., to whose sacrifice Agni comes, 46, 92, Agni invoked against hostile powers of g. and mortals, 46, 211, *see also* Agni (*c, g*);—the three g., Brahman, Vishnu, and Siva, 7, xxii, 128, 15, 304, 308; have been destroyed by *Kâla*, 7, 79; *Lakshmî* in g., 7, 299, even those who worship other g. with faith, worship only *Krishna*, 8, 84; 48, 411, *Krishna* the source of g. and sages, 8, 86; do not understand *Krishna*, 8, 86 sq., all g. seen within *Krishna*, 8, 92-4; are desiring to see the divine form of *Krishna*, 8, 99; Vishnu is the ruler of g., demons, and *Nâgas*, &c., 8, 347; of all g., *Dânava*s, *Bhûta*s, &c., *Isvara* is the lord, 8, 354; *Daksha*, the father of the g. who are born from

the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Sambhu, Bhava, Rudra, Pragâpati, Hiraṇyagarbha, Viṣṇu, Nārāyaṇa, 15, 340 sq.; all the g. are Aditi, 32, 255, 261; the king as the God of Riches, 33, 217 sq.; the thousand-eyed god, 42, 68, 402; the armies of the g., having the sun as their ensign, 42, 133; neither g. nor men can escape Bhava and Śarva, 42, 159; Tīta, the scapegoat of the g., 42, 521-3; Agni, Vāyu, and Rudra are the hearts of the g., 43, 162; the many g. and the one God, 44, 115-17, Āhavanīya fire, the womb of the g., 44, 271; subsist on the sun, 44, 470, 508; guarded by the sun, 44, 471, the matutinal g., Agni, the two Āvins, the Dawn, the rising Sun, 46, 39, the rain-giving god, 46, 43.

(g) MYTHS AND LEGENDS OF HINDU G.

Day and night of the g., 7, 77, 25, 20; 'ponds dug by the g., natural lakes, 7, 205, 205 n.; 33, 112, 112 n.: perform sacrifices, 12, 8 sq., 12; 26, 47-9, 52, 74 sq., 89, 93-9, 131, 147, 149-52, 174 sq., 178 sq., 194, 202, 240, 249, 252, 275 sq., 279, 291, 301, 303, 386, 433, 446; 41, 1; 44, 7, 15-19, 22, 317, 441-4; the sacrifice escaped the g., 12, 23, 140; 26, 89, 235, the sacrifice that became a tortoise, the g., and the R̥shis, 12, 160-2; deposited their beasts with Agni, 12, 347; formerly g., men, and fathers drank visibly together, now invisibly, 12, 367 n.; 26, 155; ran a race, 12, 370 sq.; 26, 327 n.; 41, 1 sq.; slew Vṛtra by means of sacrifice, 12, 408-10, 417-20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 42, 73, 604; the whole world sprang from the g., 25, 112; the g. even swore oaths, 25, 273, 273 n.; 33, 98 sq.; accidents caused by the will of the g., 25, 325, proclaimed the power of austerity, 25, 479; the celestial hosts approached the g., 26, 179 sq.; procured holy and medical plants,

42, 4 sq., 38 sq., 280; release the sun and the ṛtam from darkness and sin, 42, 15; sorceries performed by the g., 42, 39; conquered all the world in battle, 42, 86; pour love into the waters, 42, 105, 535, quarrels among the g., 42, 134, 363; human sacrificer imitates the rites performed by the g., 43, 22 sq., 30, 33, 41, 58 sq., 82, 117, 145, 156, 169, 188, 190-5, 198, 200, 202, 215 sq., 217 sq., 223-5, 236-9, 255 sq., 270, 275 sq., 303, 316, afraid of the Rakshas, 43, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 43, 255; the Haya (steed) carries the g., 43, 401; fashioned the initiation and other parts of the sacrifices, 44, 138; performed a sacrificial session of a thousand years, 44, 170 sq.; gold is a form of the g., 44, 236, come on chariots, 46, 38, 237, 245; struggle of g. (Devas) and Asuras, *see* Asuras (c).

(b) WORSHIP OF G. IN INDIA.

A Sāman interwoven in the g., 1, 32; offerings to all the g. (Vaisvadeva, Devayagñā), 2, 48, 48 n., 195, 201 sq., 299. 14, 49 sq., 304, 308, 25, 91, 132, 29, 84-7, 89 sq., 161 sq., 321; 44, 95 sq.; as long as he is impure, he shall avoid pronouncing the names of the g., 2, 94; Snātaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Bali offerings to the servants of the g., the g. inside the house, and the g. of the points of the horizon, 2, 107, 107 n., 202, 202 n.; 29, 290; Brāhmanas and Kshatriyas uphold g., manes, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brāhmanas, 2, 247; the strength, &c., of a student who breaks the vow of chastity goes to the g., 2, 294, 294 n.; he who performs penances becomes known to all the g., 2, 299; 14, 297; reverence towards g. and Brāhmanas enjoined for all castes, 7, 13. Śrāddhas begin and end with rites in honour of the g., 7, 85, 238. 12, 363 sq., 433 sq.; 14, 53 sq., 238; 25, 98, 98 n.,

113 sq., 113 n., 121; the householder's duty of worshipping the g., 7, 194, 8, 118, 243, 306; part of the hand called 'Titha sacred to the g.', 7, 198; 14, 25, 166; 25, 40 sq., he who sacrifices pleases the g., and the g. reward the sacrificer, 8, 53, 61; 12, 248; 48, 626 sq., 720; those who worship the g. go to the world of g., 8, 84, 12, 450 sq., 451 n.; 44, 259, 272; paying reverence to g., a good penance, 8, 119; contempt of the g. is a sin, 8, 320; 25, 154, the good householder eats what remains after offerings to g. and guests, 8, 358; the hermit should eat after the g. and guests are satisfied, he should eat little, depending on the g., 8, 361 sq.; invoked by Brāhmans, 11, 180; he who enters the vow before sacrifice, approaches the g., 12, 6, the offerings announced or pointed out to the g., 12, 17, 32, 30, 343 sq.; the oblation shall gladden the g., 12, 27; the sacrifice is performed for the g., the seasons, and the metres, 12, 79-81, sit round the altai, 12, 86, the Barhis, or the Prastara, the seat of the g., 12, 87, 93; the priests propitiate g., 12, 127 sq., 134 sq.; man owes the debt of sacrifice to the g., 12, 190 sq., 190 n., 14, 46, 56, 271, 25, 169; 49 (1), 100; the power of the g. is the sacrifice, 12, 251, are dismissed at the end of the sacrifice, 12, 263 sq., 26, 377 sq., 41, 185, times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303-6; 25, 476; a performer of rites securing success, must worship cows, Brāhmanas, and g., 14, 323; Ka purifies by a certain rite Sahasrāksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 25, 64 sq.; marriage rite of the g. (daiva), 25, 79-82; 29, 166; ordain the consumption of

meat for sacrifices, 25, 174; to be worshipped after a victory, 25, 248, 248 n., husband receives his wife from the g., 25, 344, 344 n.; wealth of those who offer sacrifices is called property of the g., 25, 434 sq.; cooked offerings for the g., 26, 201; all g. draw nigh to the victim, thinking that it is immolated for them, 26, 203; food given to Brāhmanas, reaches the g., 29, 16; Yama and all g. contained in the Ashrakā, 29, 102; adoration to g., Rishis, Manes, and men, 29, 150; Agni, Indra, Pragâpati, Virve Devās, Brahman are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 163; satisfied by reciting the Vedas and other sacred texts, 29, 218; 44, 96 sq., 101; satiated at the Tarpāna, 29, 219, invoked to give long life to the new-born child, 29, 294, water oblations to the g. at the Utsarga, 29, 325; Bali offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the Upanayana given in charge of the g., 29, 401; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86, sacrifices enjoined by them, 32, 238 sq.; ordeal to be performed in the presence of the guardians of the world, 33, 104; high value of property belonging to g., 33, 205; look on with divine eyes when a witness gives evidence, 33, 245; the judge worships the g. before performing an ordeal, 33, 250 sq., oaths by g., 33, 315; fine for stealing property of a deity or Brāhmana, 33, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113, Brāhmanas strike those who revile the g., 42, 169-71; the sterile cow belongs to the g., therefore must be given to the Brahmanas, 42, 175-9, 656, bricks of the fire-altar identified with g., 43, 90 sq.; the sacrifice is the self of the g., 43, 103; 44, 504; from left to right is the way with the g., 43, 136, 139, 147; only that is a deity to whom oblations

are offered, 43, 240, 245 sq.; if he eats on new and full moon nights, he eats whilst passing over the g, 44, 21; the sacrificer gives himself up to the g. (by the fasts) and redeems himself by the (new and full moon) sacrifice, 44, 22 sq.; theory regarding the full and new moon in respect of the g (sun and moon, earth and sky, night and day), 44, 31; he who offers to the g. is inferior to the self-offerer, 44, 38; offerings to the g. compared to tribute brought to a king, 44, 38; fill gold cups for him who having offered ghee, offers sacrificial portions, 44, 61, Śrī dismembered by the g., and restored by a sacrifice, 44, 62-5; *Prṣṭhāya* and *Abhiplava* are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the Mahāvratā yielded itself to the g, 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198-200, 230-4; *may the g. protect me through the g.*, 44, 258; prayer to be delivered from sins against the g, 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the *Asvamedha*, 44, 284, depart from those who speak impure speech at the sacrifice, 44, 387, the *Udgātṛ* called 'friend of the g.,' 44, 388; all the g. made guardians of the *Pravargya* sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8-12; the Aryan clans long for the g., 46, 100. *See also* Debts (the three), Idols, and Sacrifices (e).

(i) HINDU G. IN PHILOSOPHY.

Teaching of Brahman with regard to the g, 1, 151 sq., 152 n.; the elements and the five senses or *Prāṇas* represented as g, 1, 185; 8, 123, 123 n, 337-40, 349 sq; 15, 98, 274; 34, 303-5, 41, 273, 395; 43, 32, 185 sq., 304, 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 233, 238-40; all the g. are produced by knowledge of the Self, 1, 245; the human body

represented as a lute made by the g., 1, 264; the absorption of the two classes of g. (viz. fire, sun, moon, lightning, and the senses, &c.) into Brahman or breath, 1, 288-90, never reached the Self, 1, 311; 8, 367, 391; through freedom from heedlessness the g. attained to the Brahman, 8, 152 n., 153; are not pleased with a cessation of mortal form, 8, 254 sq.; the science of final emancipation is a great mystery even among the g., 8, 254; speech relates to all the g., 8, 338; the sage who is assimilated with the Brahman, is identical with the g., and extolled by g. and demons, 8, 345; Hara, Rudra, Śiva, &c., as names of the Highest Self, 15, xxxiii sq., 16; have doubted as to death, 15, 5 sq.; Brahman is all g., the g. being but his manifestation, 15, 86; *Prāṇa* identified with the g., 15, 274-6; 34, 200, 269; the g. identified with the *Ātman*, 25, 512; whether g. are capable of the knowledge of Brahman, 34, xxxvii, 198 sq., 216-23; 48, 326-35, create many things by their mere intention, 34, xciv, 347 sq., possess unobstructed knowledge, 34, 99, are qualified for the study and practice of the Veda, 34, 198 sq; may have the desire of final release, 34, 198; to them the Veda is manifest of itself (without study), 34, 199; undergo discipleship, 34, 199; multi-form creations exist in them, 34, 353; the performers of sacrifices are objects of enjoyment for the g., 38, 111; 48, 588 sq.; g. worship *Prāṇa*, 42, 219, serve the Person in the eye under the name of 'strengthening food,' 43, 373; by naming the g. everything here is named, 43, 390; as the Year the Sacrificer goes to the g., 44, 140, 155; Highest Person, the inner ruler of Agni and other g., 48, 155; the g. create each in his own world what they require, God creates the entire world, by mere volition, 48, 472.

(j) G IN BUDDHISM.

Dialogue between a deity and Buddha, g. taught by Buddha, 10 (ii), 17-19, 43 sq, 11, 142, 13,

122 sq.; the g. rejoice at the birth of Buddha, 10 (ii), 94, 125 sq.; 19, 4-6, 13, 344 sq, 347-56; how they felt about Buddha's death, 11, 88-90, 119-21, 127, 19, 308, 318. pay homage to the remains of Buddha, 11, 124, 128 sq.; rejoice and pay homage to Buddha when he reaches Bodhi and founds the Kingdom of Truth, 11, 153-5; 13, 97 sq; 19, 58, 163 sq, 178 sq.; 21, 160-71, 184; 35, 243; 49 (i), 68 sq, 136, 155 sq, 165-7; instrumental in making Buddha (Yasa) resign the world, 13, 83, 89, 103; 19, 32-4, 36, 49, 54, 56-8, 68 sq., 88, 144, 152-5; 21, 55; 35, 220 sq.; 36, 45, 45 sq. n.; 49 (i), 30, 32, 34, 52, 68, 168, 173; scatter scents and flowers and raise heavenly music at Buddha's funeral, 19, 323; pay homage to the newborn Buddha, 19, 361-4, 49 (i), 7; Indra, Brahma Sahampati with all the other g. strew garments and heavenly flowers on Buddha, 21, 69 sq, 313, 315, 366; the four classes of the audience of a Buddha, monks, &c., g and other superhuman beings, 21, 69, 162, 213, 222 sq, 225, 253, 376, 383, 412, 431, 442, pay homage to Buddhas, 21, 156 sq, 162-71, 183 sq., 308; Indras, Brahmas, and Brahmakāyikas show honour to the preacher, 21, 347, 349, worship relics of Buddhas, 35, 148 sq, 151, 247; when Buddha was eating the g. infused the sap of life into his dish, 36, 37 sq, 37 n., g. and men adopted the Dhamma, after Brahmā had adopted it, 36, 41 sq.;—the disciple of Buddha will overcome the world of the g, 10 (i), 16; envy the Arhat, 10 (i), 28, 49; 20, 233; not even g could change into defeat the victory of a man who has vanquished himself, 10 (i), 31 sq.; the Buddhist view of the g, 10 (i), 31 sq. n; 11, 162-5, the uncharitable do not attain the world of the g., 10 (i), 48; we shall be like the bright g., feeding on happiness, 10 (i), 53, 53 n., the virtuous praised by the g, 10 (i), 59, 86, the true Brāhmaṇa is he who has risen above all bondage both to men and to g, 10 (i),

93 sq., do not know the path of the Arhat, 10 (i), 95; (ii), 115; world of g, Māras, and Brahmans, 10 (ii), 14, 30, 45, 96, 142 sq., 208, 11, 187, 288, vehicles of the g, 10 (ii), 23, 21, 345, 350; 36, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship Indra, 10 (ii), 52, g and men depend on desire, 10 (ii), 55, the g. hear the well-spoken words of Vāsava, 10 (ii), 64; the pious householder goes to the g by name Sayampabhas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 185 sq.; 13, 81 sq; 20, 401, are subject to time, 10 (ii), 90, a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g and men, 10 (ii), 96; the thirty-three (Tidasa, Tāvātimsa) g., 10 (ii), 125; 11, 18, 32, 32 n., 48, 17, 101, 107, 35, 11, 13, a god, or Brahman, or Indra, the husband of Sugā, 10 (ii), 189, Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq and n.; Buddha, the teacher of g and men, 11, 27, 41, 54, &c.; 19, 331, 21, 119 sq., 35, 167, 237, can, by intense meditation, cause an earthquake, 11, 45 sq; their royal city Akamandā, 11, 100, 248; 35, 3, their existence depends on Karma, 11, 119 sq. n.; world of Brāhmaṇas and Samanas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g, 11, 154, 154 n; an immeasurable bright light beyond even the power of the g, appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n., 19, 240 sq., 36, 248-50; 49 (i), 180, the higher g. are opapātika, there being no sex or birth in the heavens, 11, 214 n., aspiration to belong to one or other of the angel hosts (deva-nikāya), is a spiritual bondage, 11, 227, 231 sq., cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n., deities residing in trees, 13, 126, 35, 242, they

who honour the g. by offerings, will be honoured by the g. in return, 17, 103; are liable to old age, decay, and death, 19, 18, 18 n., 159 sq., 275, 275 n., 371; pay worship to *Brīhaspati*, 19, 78; subject to transmigration, 19, 160, 224; 35, 12 sq., 38; established by Buddha, 19, 193; if *Īśvara* be the maker of the world, people ought not to adore more g. than one, 19, 207, the site of *Pārahputra* protected by g., 19, 250, Buddha god over all g., 19, 262 n., 348; 35, 167; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368, immortal, but not self-existent, 19, 271 n.; are filled with fear, 19, 287, 337; general grief in heaven when a Deva's day of merit comes to an end, 19, 287, 287 n.; names, different classes, and numbers of g., 19, 308; 21, 4 sq., 49 (i), 129, 141, 157 sq., 180, 196 sq.; (ii), 26, 30, praise *Nirvāṇa*, 19, 309 sq.; worship Buddha, 19, 337, 49 (ii), 165, 201, Buddha as a god, 21, xxiv-xxviii; after hearing Buddha's law, beings may come to be g. or men, *Indras*, *Brahmas*, or rulers of the universe, 21, 125; g. and men will behold each other in Buddha-fields, 21, 194; protect the *Bodhisattva*, 21, 274; voices of g. and *Nāgas*, heard by the preacher, 21, 339; the *Akanishṭhas* and *Ābhāsvaras* in the *Brahma-world*, 21, 340; girls, wives, youths and maidens amongst the g., 21, 342; *Devanikāyas*, *Brahmakāyikas*, and *Mahābrahmas*, 21, 342, 345; odours exhaled by the g., 21, 342, 345; the preacher discerns g. and demons by his smell, 21, 344 sq.; rebirth among the g., 21, 436; 35, 124; shout their approval, when *Nāgasena* preaches and attains to insight, 35, 22, 26, 29; considered as Buddhist laymen, 35, 31 sq., 31 n.; 36, 248-50, *Nāgasena* is capable of discussing things with the g., 35, 37; men who, even in their human body, mounted up to the abode of the Thirty-Three, 35, 172; mystic

cults of certain g., 35, 266; different from the spirits called 'not men' (*amanussā*), 35, 279, 279 n.; evil deeds cannot be concealed from the g. who can read the hearts of men, 35, 295; Buddha is above the god of g., 35, 300; soul and g., 36, xxii sq.; the parrot who caused the heaven of the Thirty-Three to shake, 36, 6; Buddha, chief of g. and men, 36, 55 sq., 120; exalt *Vesantara* on account of his gift, 36, 116; change of precedence among the g., 36, 127 n., *Akanittba*, the highest of all g., 36, 130; men who in this life already attained to glory in *Tidāpura* (city of the g.), 36, 145 sq.; dreams caused by a god, 36, 157, 160 sq.; miracles caused by g. out of pity for men, 36, 175; miracles worked out of pity for g. and men, 36, 175; certain g. called 'The Formless Ones,' 36, 187 sq.; Buddha's religion for g. and men, 36, 214, 217-21, 221 n., 229, 240, 242, 321, 327; preachers of the Law become g., 49 (i), 185, 187, where Buddhism is preached, there shall be no fear of g., *Nāgas*, *Yakshas*, &c., 49 (i), 188, no difference between g. and men in a Buddha country, 49 (ii), 12, 42, 62, where the *Trāyastriṃśa* and other g. live in *Sukhāvatī*, 49 (ii), 37, the pleasures of *Paranirmitavaśavartin* g., 49 (ii), 40; in the train of Buddha, 49 (ii), 70, 90 sq.; Buddhas, *Bodhisattvas*, *Bhikshus*, and g., 49 (ii), 189; obtain *Bodhi*, 49 (ii), 199. See also *Angels (c)*, and *Fairies*.

(k) G. IN GAINA RELIGION.

On g. in *Gaina* religion, 10 (i), 32 n.; worship of prophets as g. by *Gamas* and *Buddhists*, 22, xxi; a *Gama* should not trust in the delusive power of the g., 22, 77; a *Gama* should not say 'the god rains' but 'the air rains,' nor speak of the god of thunder, god of lightning, 22, 152; *Mahāvira's* existence among the g., 22, 190, 218 sq.; the four orders of g., *Bhavanapatis*, *Vyan-taras*, *Gyotishkas*, and *Vimānavāsins*, 22, 191, 195, 202, 252, bustle among the g. and goddesses at the birth and death of *Mahāvira*, 22,

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(1) ANGELS AND ARCHANGELS IN ZOROASTRIANISM.

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(m) G. OR SACRED BEINGS (YAZATAS, YAZDĀN) IN ZOROASTRIANISM.

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(n) CHINESE SPIRITS OR SPIRITUAL BEINGS (KWEI-SHÂN).

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(o) FALSE G. IN ISLĀM.

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Gōkhar, 'the great one of the middle of the sky,' 5, 21 sq. and n.; leader of planets, 5, 113 sq., 113 n.; falls from a moonbeam on to the earth, 5, 125; burns the serpent in the melted metal, 5, 129, 129 n.

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**Golden germ**, *see* *Hiranyagarbha*.

**Golden person**, *see* *Peison*.

**Goliath** (*Gālūt*), story of David and, 6, 39.

**Ḡômêz**, Zd. and Phl. t.t. 'bull's urine,' as a means of purification. *See under* Bull.

**Gomrīga**, 'bovine antelope,' 44, 298, 299 n., 338, 338 n., 382, 388.

**Gonaddha**, n. of a town, 10 (ii), 188.

**Good**, good and evil, *see* Dualism, and Morality.

**Good conduct**, *see* Morality.

**Good mind**, *see* *Vohu-manô*.

**Goodness**, forgiveness, courage, harmlessness, &c., constitute the quality of, 8, 373 sq.; wisdom without g. is useless, 24, 37; the origin of ceremonial is in g. and truth, 24, 94 sq.; threefold g., ten moral precepts of Buddha, 49 (ii), 167 sq.; quality (*guṇa*) of g, *see* Qualities.

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- Gôpaîtô**, the spiritual chief of A'rân-vêgô, 24, 37, 87 n.
- Gôpaîtôshah**, half ox, half man, frees the sea from noxious creatures, 24, 111 sq. *See also* Gôpatshah.
- Gopaka**, n. of a Thera, 17, 238.
- Gopâla's mother**, the fame of her good deeds reached even to the gods, 35, 172; on giving a meal to some Elders, she became the chief queen of King Udena, 36, 146.
- Gopâlatâpanî-upanishad**, modern, 1, 52 n.
- Gopatha-brâhmana**, *Vaitâna-sûtra* older than, 44, xvi sq.
- Gôpatshah**, or Gôk-patô, title of Aghîrêad, 5, 117, 117 n.; son of Aghrêad, 5, 135 sq., 135 n.; one of the seven immortals, 5, 195; 18, 257, 257 n., 258 n.; 37, 202 sq. and n.; half bull, half man, 28, 114 sq. n. *See also* Gôpaîtôshah.
- Gopî**, or Ku-i, wife of Buddha, 19, xx sq.
- Gopikâ**, daughter of Maitra, converted by Buddha, 49 (i), 198-200.
- Gôr**, genius of cattle, 5, 21 n., 104, 213 n., 336 n.; connected with the Moon, 23, 88, 88 n.; Gôr Yast devoted to G., 23, 110-18; the Soul of the Bull worshipped, 23, 245. *See also* Cattle, Cow, and Gôr-aûrvan.
- Gosâla Makkhaliputta** (Pali, Gosâla), *see* Makkhalî-Gosâla.
- Gôsrasp**, *see* Gôgôsrasp.
- Gôr-aûrvan** (Gôsrûvan, Gôsrûn), soul of the primæval ox, 4, 294 n., 295; 5, 20 sq., 20 n., 21 n., 163; 18, 380, 380 n.; 37, 407; the wailing and complaint of G., 5, 20 sq., 163; 37, 237-40, 318, 390, 393; the same as Gôr, 5, 402, 405; 23, 110; protects Keresâsp from hell, 18, 380, 37, 199, 199 n. *See also* Animals (i).
- Goshira**, converted by Buddha, 19, 245.
- Gosruti Vayâghrapadya**, n.p., 1, 75.
- Gôst-i Fryân**, one of the immortals, 5, 195, 195 n.
- Gôsûbar**, its origin, 18, 419.
- Gôsûrûn**, *see* Gôr-aûrvan.
- Gôsûrûvan**, *see* Gôr-aûrvan.
- Gotama** (Buddha), his disciples are always well awake, 10 (i), 71 sq.; G.'s gate and G.'s ferry at Pâtaliputta, called after Buddha, 11, 21; 17, 103 sq. *See* Buddha.
- Gotamaka Ketuya**, at Vesâlî, 11, 40, 58.
- Gotama Râhûgana**, Purohita of Videgha Mâthava, 12, xli, 104-6; Indra passed himself off as G., 26, 82 n.; author of Vedic hymns, 32, 127 sq., 155, 160, 169 sq., 176; 46, 93, 95, 97, 100, 102, 104; discovered the Mitravindâ sacrifice, 44, 66; Vâmadeva appeals to his father G. for kinship with Agni, 46, 332; G.'s Stoma (form of chanting), 44, 375.
- Gotamas**, family of Rshis, 32, 109, 125; 46, 52, 100, 102; worship the Maruts, 32, 169, 176.
- Gotamî**, *see* Mahâpagâpati G.
- Gotamîputra**, n. of a teacher, 15, 225.

- Gotipāla**, the Bodisat as the young Brahman, 86, 20-2.
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**Guhya** 'a Gama should not say 'god of the sky' god of the thunder-storm!' &c., but 'the air; the follower of G.' &c., 22, 152.

**Guhyakas**, produced by Activity, 25, 494, 494 n.

**Gumbaka**, i.e. Varuṇa, offering to, 44, xxxix, 336 n., 340 n., 343.

**Gunabhadra**, translator of a life of Buddha into Chinese, 19, xxv sq.

**Guṇākhyā**, Sāṅkhāyana, mentioned in the Kaushītaki-Āraṇyaka, probably not the author of the Sāṅkhāyana-Grīhya-sūtra, 29, 4 sq.

**Gunaprabhā**, Vasubandhu's pupil and Śrī-Harsha's teacher, 21, xxii.

**Gunās**, Sk., t.t., three constituent elements or qualities of pradhāna, *see* Qualities.

**Gunasilaka**, a Kaitya at Rāgagrīha, 22, 311.

**Guru**, Sk., t.t., 'venerable person,' i.e. certain relatives and the teacher: definitions, 2, 51, 51 n.; 7, 128; 33, 265; how they should be saluted, 2, 51 sq., 51 n.; 7, 129;—violating a G.'s bed, a mortal sin, penances and punishments for it, 1, 84; 2, 89; 7, 133; 8, 389; 14, 5, 104, 127, 132, 201, 296, 299; 25, 338, 383, 451 sq., 452 n., 480, 496, 33, 229 sq.,—obedience towards G., 7, 13, 13 n.; fine for defaming G., 7, 28; he who offends a G. commits a minor offence, 14, 5; self-possessed men are corrected by their G., 33, 230; the king must show honour to G. before entering the court, 33, 280. *See also* Teacher (a).

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**Hamzah**, Mohammed's uncle, slain in battle, 6, xxxviii, 264 n.

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**Hangāūrūsh**, son of Gāmāsp, 47, xxx, 165.

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**Hāo**, Duke, as a mourner, 27, 318.

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- Hareth**, n. of Satan, 6, 161 n.
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- Hâridraka** (Pr. Hâligga) Kula of the Kârana Gana, 22, 292.
- Hâridrumata**, Gautama, teacher of Satyakâma, 1, 60; 34, 228; 48, 343.
- Hârikarṇiputra**, n. of a teacher, 15, 224 n.
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- Harikēsa-Bala**, a Kāndâlû who had become a monk, 45, 50 n.

- Harivgamesi**, the divine commander of the foot troops, ordered by Sakra to exchange the embryos of Devānandā and Tīralā, 22, 227 sqq.
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- Harita Karyapa**, n. of a teacher, 15, 226.
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- Hārītāyana**, gotra, 22, 286.
- Hārītū**, n. of a giantess, 21, 374.
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- Harmya**, *see* Hell (a).
- Hārūt**, and Mārūt, two fallen angels, 6, xiv, 14, 14 n.
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- Hasi**, n. of a Daēva, 23, 49 sq., 49 n.
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- Hastiyāma**, n. of a park at Nālandā, 45, 420.
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- Hāu Mū**, about the rites of mourning, 27, 152.
- Haurvatāt**, *see* Horvadad.
- Hāu-thū**, attending spirit of Hwang Tī, 27, 280; sacrificed to as the spirit of the ground, 28, 208.
- Hāu 3hang**, disciple of Hsīā-hāu Shih-khang, 3, 287; a Lī scholar, 27, 7; his treatise Kōu Thāi Kī, 27, 17.
- Hāvanan**, *see* Priests (d).
- Hāvani**, lord of the ritual order, worshipped, 31, 196, 201 sq., 204, 207, 209, 215, 219, 223, 254, 379 sq.; thirty-three gods round about H., 31, 198.
- Hazān**, a Karap, 47, 143.
- Head**, placing the life-breath in the, 8, 79; the self is without a h., 8, 367; etymology of Sk. śiras or h., 41, 144 sq., 401; h. of a child or young animal born first, 41, 233; 43, 40, 287; human h. placed on ukhā, 41, 311, 404; is the birth-place of the breaths, 41, 396; 43, 57; measures a span, is four-cornered, contracted in the middle, 41, 396; 44, 454; is threefold, 43, 78, 114; 44, 163, 335, 499; consists of two bones, 43, 78, 387; fivefold vital air in h., 43, 190.
- Healing plants**, *see* Plants (b).

**Heart** the small ether in the lotus of the, 1, 125 sq.; 34, xxxvi, 174-92; 33, 144; 48, 314-17, 660 sq.; the self abides in it, 1, 129; the dying devotee confines the mind within the h., 8, 79, 239; the Lord is seated in the lotus-like h. of all beings, 8, 88, 104, 113, 129, 187 n., 194, 281 sq., 283 n., 332; the being of the size of a thumb in the h., 8, 192; is the breath or seat of the breath, 8, 242 n.; 26, 204; the h. and the seat of the h., 8, 252; perceiving all entities in one's own h., 8, 342; the great self, the h. of all beings, 8, 345; supporter of consciousness in the h., 8, 350; the two entered into the cave (of the h.) are Brahman and the individual soul, 15, 12; 34, xxxv, xli, 118-23; 38, 240; 48, 98, 267 sq.; one thinks with the h., with the mind, 43, 95; Agni, Vāyu, Āditya are the hs. of the gods, 43, 162; is smooth, round, and near the right arm-pit, 43, 180 sq.; this h. is, as it were, in secret, 44, 36. *See also* Arteries.

**Hearth**: harmya, fire-pit, h., house, 23, 216-18; spirit of the h., 40, 236; striding over the h. a crime, 40, 243; offences committed in the treatment of the fire and the h., 40, 244. *See also* Fire (e).

**Heat**, or *tegas*, 1, 93 n.; effects of h. on the body, 8, 237; cold and h., *see* Pairs of opposites.

**Heathen**, *see* Heretics.

**Heaven** (Sky, Heavenly world).

(a) H (Thien), a supreme and moral power in China

(b) H and Rulers in China

(c) H and Earth in China

(d) H or Svarga world in India

(e) H (Dyaus) as a deity in India.

(f) H and Earth in India

(g) H (Āsmān, Garūdmān) in Zoroastrianism

(h) Plurality of Heavens.

(a) H. (THIEN) A SUPREME AND MORAL POWER IN CHINA.

The term Thien or H. interchanged with Tī and Shang Tī (God) to denote the Supreme Power, 3, xxiv sq., 196-8, 477 sq. n., 354; 39, 15-18; sacrifices offered to H., 3, 39, 134, 302, 317 sq.; 27, 36, 427, 437; 28, 202, 217 sq., sends down calamities (on the of-

fender), 3, 51 sq., 108, 120-2, 157 sq., 160 sq., 170, 177 sq., 236, 266, 408-10, 417-19; 27, 256, 279; 40, 107; virtue moves H., 3, 52; appeal to (azure) H. in sorrow, 3, 52, 184, 360 sq., 364, 418, 428 sq., 434 sq., 434 n., 435 n., 439, 439 n., 441, 444; the source of moral laws, 3, 55 sq., 129, 169; punishments appointed by H., 3, 77, 83, 85-7, 90, 126, 130, 132, 135, 219; warnings of H. conveyed by eclipses and the like, 3, 81, 81 n.; sends down misery or happiness and length of years on men according to their conduct, 3, 89, 99, 101, 109, 119, 174, 207; 16, 299 sq. n.; 40, 246; the way of H. is to bless the good, and make the bad miserable, 3, 90; 16, 285, 286 n.; makes no mistakes, 3, 90, 417; 16, 230, 230 n.; the bright requirements of H., i.e. the worship of the gods and ancestors, 3, 96; 28, 415; calamities sent by H. may be avoided, but from those brought on by one's self there is no escape, 3, 98; 28, 359; secures the tranquility of the people, aiding them to be in harmony with their condition, 3, 139, 139 n.; fulfilling to the end the will of H., one of the five sources of happiness, 3, 149; decree of H. is not to be changed, 3, 157, 161, 236; the will of H. intimated by divination, 3, 159, 189 sq.; awful though H. be, it yet helps the sincere, 3, 167; H.'s appointments are not unchanging, 3, 171, 379 sq.; 28, 420 sq.; approves, if spirits are used only at sacrifices, 3, 176; the bright principles of H., 3, 176, 197; sacrifices ascend to H., 3, 177; the aged have matured their counsels in the sight of H., 3, 185; the favour of H. is not easily preserved, not to be depended on, 3, 206; the virtue of great H., 3, 206, 209, 259; the dread majesty of H., 3, 208, 210, 241, 262, 264, 380, 380 n.; *Great H. has no partial affections, it helps only the virtuous*, 3, 212; services to spirits and to H., 3, 217; 'the way of H.,' or virtuous conduct, 3, 248; 16, 229, 372; 27, 39 sq., 367, 389; 28, 268; 39, 121 sq., 210; 40, 257-9; the oppressed declare their innocence to H., 3,

236, 354, 357 sq.; those who preside over criminal cases are the shepherds of H., 3, 259; accordance with the will of H., 3, 260, 379; 16, 261; allows us to make use of punishment, 3, 260; is impartial, but men ruin themselves, 3, 264; prosperity sent down from H., 3, 306; 16, 286, 318, 322, 323 n.; the ordinances of H. are deep and unintermitting, 3, 314, 357; 16, 251, 251 n.; 28, 322; made the lofty hill, 3, 316; its appointment is not easily preserved, 3, 329 sq., 330 n.; inspects all our doings, 3, 330; does not weary in its favour, 3, 335; sends inflictions, is charged with injustice and cruelty, 3, 351-3, 353 n.; the calamities of the lower people do not come down from H., 3, 357, the angry terroirs of compassionate H. extend through this lower world, 3, 358; bad officers do not stand in awe of H., 3, 358; what H. confers, when once lost, is not regained, 3, 359; who art called our parent, 3, 361; azure H. invoked against slanderers, 3, 361; offerings made to the ancestors, that their descendants may receive the blessings of H., 3, 370, 370 n.; the way of H. is hard and difficult, 3, 376; the doings of high H. have neither sound nor smell, 3, 379 sq., 380 n.; model of action afforded by H. to men, 3, 380 n., 16, 414, 415 n.; 39, 146, 161, 365-7; 40, 208, enlightens the people, 3, 409, 409 n.; gave birth to the multitudes of the people, 3, 410, 425; great H. is intelligent and clear-seeing, 3, 410, 416; it is not H. that flushes your face with spirits, so that you follow what is evil, 3, 411; those whom H. does not approve of sink down in ruin, 3, 414; is letting down its net of crime in which are many calamities, 3, 428 sq., mysteriously great H. is able to strengthen anything, 3, 429, 429 n.; filial piety is the method of H., 3, 473, 479, 'H. in the midst of a mountain,' symbolical of great accumulation, 16, 37, 300, 300 n.; will set its seal to the virtue of him who restrains himself, 16, 155, 157 n.; symbolic meaning of H., 16, 213 sq., 214 n.; 'the

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judgements do not always prove that he who suffers is an ill-doer, 39, 116 sq.; presides over the infliction of death, 39, 117; the Tào or way of H. is unselfish, that of man selfish, 39, 119; there is no other H. but what belongs to man's own mind, 39, 129, 182; unity with H. obtained by renouncing worldly life, 39, 150; 40, 12; K'ing completed his bell-stand, when his H.-given faculty and the H.-given qualities of the wood were concentrated on the work, 39, 150; 40, 22 sq.; the Southern Ocean is the 'Pool of H.', 39, 164, 167; the notes or sounds of H., 39, 177 sq., 178 n.; as a synonym of Tào, 39, 178 n., 182, 182 n., 185, 185 n., 229 n., 234 n., 278 n., 306; 40, 61, 61 n.; that the Master of the Left has but one foot, is from H., not from man, 39, 200; death and life ordained from H., 39, 241; to be regarded like a father, but the Tào to be loved more, 39, 241 sq. and n.; creatures cannot overcome H., 39, 248 sq.; *the small man of H. is the superior man among men; the superior man among men is the small man of H.*, 39, 253, 253 n.; what disturbs the regular method of H. causes disorder in the world, 39, 302; spirit-like, and yet requiring to be exercised, 39, 305; those who do not understand H. are not pure in their virtue, 39, 306; he who has forgotten himself has become identified with H., 39, 318; the ancients sought first to apprehend H., the Tào came next, 39, 336; six extreme points and five elements belong to H., 39, 346; the music of H., 39, 348-51; 'the gate of H.', 39, 357; union (between father and child) by H.'s appointment, 40, 35; 'a man in appearance, but having the mind of Heaven,' description of a master of the Tào, 40, 42, 42 n.; Tàoist teacher called H., 40, 51, 68; the harmony of H. will come to him who looks only at the Tào, 40, 61; the people of H. are those whom their human element has left, 40, 82; those who cannot stop where they cannot arrive by means

of knowledge, will be destroyed on the lathe of H., 40, 83; the door of H. is non-existence, 40, 85; the sage is skilful H.wards, but stupid manwards, 40, 88 sq.; the true men of old did not by their human efforts try to take the place of H., 40, 110; the sage follows the direction of H., 40, 116, 199; if the breath of creatures be not abundant it is not the fault of H., 40, 139; the mind of man more difficult to know than H., 40, 209; regarded as the primal source by the sagely man, 40, 215; protects the good man, 40, 237; the bad man slights H.'s people, 40, 239; to H. belong the five mutual foes (elements), and the same five foes are in the mind of man, 40, 258 sq., has no feeling of kindness, but the greatest kindness comes from it, 40, 261 sq.; when H. seems most wrapt up in itself, H.'s operation is universal in its character, 40, 262; the title 'H.-honoured,' 40, 265 sq.; 'H.-endowed men,' 40, 265-8; ether and destiny depend on H., 40, 268. *See also* God (b).

(b) H. AND RULERS IN CHINA.

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people, 3, 126, 264; loves the people, and punishes wicked sovereigns who do not carry out the mind of H., 3, 126-8; the oppressed people cry to H., 3, 127; gave the Great Plan to Yu, 3, 140; sends a thunderstorm to reveal the virtue of Tan, 3, 155 sq.; the king, the servant of H., which has assigned to him a great task, 3, 159; overthrow of a dynasty no usurpation, but the will of H., 3, 166, 184, 196-9, 213-17; guides and protects kings who are obedient to H., 3, 185 sq.; the king shall be the mate of great H. and reverently sacrifice, 3, 186; king prays to H. for a long-abiding decree in his favour, 3, 187 sq.; the king responds to the favouring decree of H., 3, 192; favours those who obey the king, 3, 200, 218; the inflictions of H. carried out by the king, 3, 200; indulgence in ease is not the way to secure the favour of H. for a king, 3, 203; deceased ministers associated with H. in sacrifices to it, 3, 207, 207 n.; that kings have good ministers is a favour of H., 3, 208, 210; the princes of Yin kept reckoning on some decree of H., 3, 214, 216; approved of the ways of Wān and Wū, and gave them the four quarters of the land, 3, 245, commissioned the swallow to give birth to Shang (Hsieh), 3, 307; Thang received the blessing of H., 3, 310; sent ʼI Yin down as a minister to Thang, 3, 311; by its will is inspecting the kingdom, 3, 312; sacrifice to H. associated with King Wān, 3, 317; the correlate of H., 3, 319 sq.; 476 sq., 476 n.; 16, 46 sq.; 28, 201 sq.; a great sovereign gives rest even to great H., 3, 325, 325 n., the purpose of H. carried out by Wū in the plan of Mū, 3, 342; grants blessing to the prince (Hsi), 3, 345, blessing of H. invoked by the king for his lords, 3, 373 sq., 374 n.; the posterity of Wū will receive the blessing of H., 3, 394; robbers and oppressors have no fear of the clear will of H., 3, 407, 407 n.; a king invokes H. to allay a drought, 3, 422 sq.; Thang overcame Hsia, and Wū Shang, in accordance with

the will of H., 16, 254; a general in whom the king has reposed entire confidence has 'received the favour of H.,' 16, 276, 276 n.; the ancient sovereigns were helped by H., 16, 383; the ruler on his tour of inspection announces his arrival to H., 27, 216; emperor's sacrifice to H., 27, 222; gives the eulogy for a deceased emperor, 27, 333 sq., 334 n.; whatever good the son of H. possessed, he humbly ascribed its merit to H., 28, 233; is with the virtuous ruler, 28, 308 sq.; desiring to know men, the wise ruler should know H., 28, 313; the purposeless and yet powerful spontaneity of H., a pattern for rulers of the world, 39, 143 sq., 307-14, 307 n., 318, 318 n., 330-38, 346; a son of H., and a co-worker with H., 39, 207; the sons of H. are those whom H. helps, 40, 82. *See also* Rulers.

(c) H. AND EARTH IN CHINA.

Are the parents of all creatures and things, 3, 125, 476; 16, 238 sq., 356, 357 sq. n., 429 sq.; 40, 12, 94; worshipped, sacrifices to them, 3, 129, 405 n.; 27, 116, 116 n., 225, 227, 323, 329, 373, 397, 410, 425; 28, 253, 265, 271 sq., addressed by King Wū when going into battle, 3, 135; worshipped during a drought, 3, 420, 420 n.; are a pattern for the conduct of men, 3, 473; 16, 39 sq., 238 sq., 281, 282 n., 359 sq., 360 n.; 27, 380-4, 387 sq.; 28, 305, 326 sq., 393; 39, 52, 66, 334-8, 364; 40, 60 sq.; are served with intelligence by showing filial piety to fathers and mothers, 3, 484 sq. and n.; their marriage, and their sons and daughters, 16, 49 sq.; symbolism of their reciprocal influence, 16, 223 sq., 224 n., 418-21; harmony between them symbolical of harmony in the state, 16, 227, 227 sq. n., 28, 100, 104, 106; 'the mind of H. and E.' the love of life and of all goodness, 16, 233, 233 n.; nourish all things, 16, 235; correctness and greatness seen in the character of H. and E., 16, 240, 241 n.; their union emblematic of marriage, 16, 242, 243 n., 257, 258 n.; 27, 55; are separate, but the work which they



do is the same, 16, 243; H. dispensing and E. producing, 16, 247, 248 n.; by their union (marriage) all things spring up, 16, 250; 27, 439 sq.; 28, 265; undergo their changes, and the four seasons complete their functions, 16, 254, 262, their interaction symbolical of men's operations, 16, 259, 259 n.; H. is lofty and honourable, E. is low, hence their symbols *Khien* and *Khwan* (male and female), 16, 348 sq.; H., E., and man (ruler), the 'three Powers,' 16, 351, 351 sq. n., 402, 402 sq. n., 423 sq., 424 n., 27, 377 sq.; 28, 115, 115 n., 256 sq., 300 sq., 301 n., 319, 319 n.; 40, 258-60; the *Yi King* made on a principle of accordance with H. and E., 16, 353 sq.; their great attribute is the giving and maintaining life, 16, 381; all things were produced after H. and E., 16, 433, 435; are in harmonious co-operation in spring, 27, 255, begin to be severe in autumn, 27, 285; no intercommunion of H. and E. in winter, 27, 298; the rules of propriety are rooted in H. and have their correspondencies in E., 27, 367; separated from the Grand Unity, 27, 386 sq.; harmony and graduation in them, 28, 99; music has its origin from H., ceremonies from E., 28, 100-5, 114 sq.; a pattern for the relation of ruler and minister, 28, 103 sq.; represented by musical notes, 28, 111; music the lesson of H. and E., 28, 128, 130; worshipped at the ruler's ploughing of the field, 28, 222; virtue of ancient rulers equal to that of H. and E., 28, 281 sq.; 40, 48 sq.; great as they are, men are dissatisfied with some of their actions, 28, 304; their characteristics, 28, 322; evolved from the *Tào*, 39, 67 sq.; 40, 290 sq., 293; unite and send down the sweet dew, 39, 74; the Great Powers whose influences extend to all below and upon them, 39, 143, 307 sq.; do nothing, and yet there is nothing that they do not do, 39, 149; 40, 3 sq.; there is nothing which H. does not cover, and nothing which E. does not sustain, 39, 228, 258; clearly under-

standing their virtue is what is called 'The Great Root,' and 'The Great Origin,' 39, 332; regarded by *Ti's* and kings as their author, 39, 333; H. has a more honourable, E. a lower position, 39, 335 sq.; the principles of H. and E. to be followed, 39, 381; cause inflictions, such as hunger, thirst, &c., 40, 37 sq., 38 n.; under the control of the *Tào*, 40, 47, 47 n.; body, life, his nature, and his offspring are only entrusted to men by H. and E., 40, 62 sq.; how it was before H. and E., 40, 71 sq.; to respond to the feeling of H. and E., the right thing for a *Tàoist* ruler, 40, 95; the sage embraces them both in his regard, 40, 105; are grandly complete by doing nothing, 40, 106; happiness only in the pursuit of the perfect virtue of H. and E., 40, 107; are the greatest of all things that have form, 40, 128; *Tàoists* of later ages no longer saw the undivided purity of H. and E., 40, 217; the bad man appeals to them to witness to the mean thoughts of his mind, 40, 242; H. is pure, E. is turbid, H. moves, E. is at rest, 40, 250; their method proceeds gently and gradually, 40, 263; the *Tào* is in H. and E., but they are not conscious of it, 40, 267  
*See also* Nature.

(d) H. OR SVARGA WORLD IN INDIA.

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(f) I. AND THE DEMONS

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- Indrāṇi**, oblations to her at the wedding and other domestic rites, 29, 31 n., 32, 331 sq., 352, 424; 30, 114; poured love into the waters, 42, 105; the same as the person in the left eye, 43, 369; is the beloved wife of Indra, 44, 474.
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- Indrota** Saunaka, quoted as teacher on ritual, 44, 393, 396.
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**Kāyapa**, a teacher, quoted by Baudhāyana, 14, xl n., 207 sq.

**Kāyapa Mārīka**, author of Vedic hymns, 46, 128

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**Kāyapas** and Gandharvas, 42, 210.

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**Kāyapīyā** Sākhā of the Mānava Gana, 22, 292.

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**Kata** Vairvāmītra, author of Vedic hymns, 46, 275, 277.

**Kataka**, adultery of, 2, 175 n.

**Katama**, 'Whoever,' and Ka worshipped, 44, 254 n., 291 n., 292.

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**Kāturhotra**, mystery of the symbolical, 8, 277-80.  
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**Katurmukha**, a mighty being, dwelling in this world, 48, 90.  
**Katuryugas**, or four ages of the world, 7, 78.  
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**Kātyāyana**, author of the Vārttikas, and Yāgñavalkya, 12, xxxv-xxxix; author of the Vāgasaneyi-Prātivākhya, 12, xxxviii, xl; Prabhava of the K. gotra, 22, 287; honoured as teacher, 29, 141. See also Kābandhin K., and Mahā-K.  
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**Kāu Lī**, the Rites of Kāu, or Kāu Kwan, the Officers of Kāu, the first of the 'Three Rituals,' 3, xviii  
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**Kausalya** Āśvalāyana, n. of a sage, 15, 271, 276; Para Ānāra, the K king, 44, 397.  
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**Kausāmbī**, n. of a great town, 45, 102.  
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**Kaushītakins**, quoted by Āśvalāyana, 29, 194; have seventeen priests, 48, 348 n.

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**Kausikāyani**, n. of a teacher, 15, 119, 186, 186 n.

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**Kautsīputra**, n. of a teacher, 15, 224 n.

**Kautumbinī** (or **Kundadhari**) Sākhā of the Uttarabalissaha Gana, 22, 290.

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**Kāvasheyas**, Rshis who only offer as a sacrifice breath in speech, 1, 265 sq., and n.

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**Kavis** (or **Kavigs**, or **Kigs**, or **Kiks**, or **Kais**), and **Karaps**, hostile priestly tribe, oppose Zarathustra, 31, 56, 64 sq., 37, 111 sq. n., 238, 259, 279, 297, 336, 336 n.; 47, xxv, 19, 19 sq. n., 47, 64-6, 99, 107, 112, 122 sq, 163-5; hostile to the Kine, 31, 121; evil-doers, 31, 140, 183; Haoma invoked against K. and Karaps, 31, 236; ruling priests at the time of Zoroaster's birth, 47, x; Zoroaster preaches to K. and Karaps, 47, x, xxv, 50-7; demons and K., 47, 47, 98; better than an evil ruler, 47, 103.

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- Kēh**, called 3ze-yū, brother of Sū Shih, 40, 320 n.
- Kekitāna**, n. of a warrior, 8, 37.
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- Kenīya**, a *Āṭila* ascetic, pays honour to Buddha, 10 (ii), 96-105; 17, 129-34.
- Ken K'hin**, on sacrifices, 27, 35.
- Keresāni**, dethroned by Haoma, 31, 237 sq., 237 n.
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- Kesaraprābandhā**, the she-goat of, 42, 170, 432 sq.
- Kesarin**, the 65th *Tathāgata*, 49 (ii), 7.
- Kesava** (*Prākṛt* Kēsava), n. of *Kṛishna* or *Vishnu*, 7, 7; 8, 40, 49, 52, 87, 96; son of King *Vasudēva*, 45, 112; asked *Rāgimati* in marriage for *Arishthanemi*, 45, 113; *Rāma* and K. pay homage to *Arishthanemi*, 45, 115. *See also* *Kṛishna*, and *Vishnu*.
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- Kēshmak**, the whirlwind demon, 47, 28, 28 n.; the *Karap K.* attacks *Zoroaster*, 47, 63.
- Kēsi**, leader of *Pārsva*'s sect at the time of *Mahāvīra*, 45, xxi sq., 119-29.
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- Kesinī**, n. of a giantess, 21, 374; a demon harassing children, 30, 211.
- Ketā**, identified with *Agni*, 29, 348.
- Ketaka**, king of *Vaiālī*, patron of *Gaṇas*, 22, xii sq.
- Ketas**, *Devadatta*, born as a king of the, 35, 287.
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- Ketokhila-Sutta**, treatise on *Barrenness* and *Bondage*, on the *Buddhist Order of Mendicants*, 11, x, 219-34.
- Ketubha**, a branch of learning, 10 (ii), xiii, 98, 189.
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- Kēvād**, *Khūsrō* son of, 5, 193, 201.
- Kevala**, *Gaṇa* t.t., highest knowledge and intuition, 22, 189, 201 sq., 217 sq., 258, 263, 271, 273, 277, 283; 45, 380, 418.
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**Khabbaggiya** Bhikkhus, and Bhikkhunis, the constant evil-doers in the Vinaya-Pitaka, 13, 213 n., 213 sq., 226, 247, 249, 258, 262-5, 300 sq., 329 sq., 340 sq.; 17, 14 sqq., 17 sq., &c., 329 n.; 22, 1, &c., 9 n., 336 (Bhikkhunis).

**Khâdîra-Grîhya-sûtra**, an abridgement of the Gobhila-Grîhya-sûtra, 29, 371-3; text and translation, 29, 374-435.

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**Khaluka** Rôhagupta, disciple of Mahâgiri, 22, 290; a Gama teacher, said to be the founder of the Vaisheshika philosophy, 45, xxvii sq.

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**Khanda-devî**, son of, a follower of Devadatta, 20, 251.

**Khandahâla**, n. of Devadatta born as a Brâhmana, 35, 290.

**Khandaka**, and Udâyin become Buddhist monks, 49 (11), 195.

**Khandakas**, offer to nourish the prince Bodhisattva, 19, 355, 355 n.

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**Khandhâ**, Pali tt, the five aggregates, the cause of individuality, 11, 148 n. See Aggregates, and Skandhas.

**Khandika** Audbhârî, instructs the king of the Keshin, 44, 131-4.

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**Khang-wû Ze**, his conversation with *Kbâu* Shiao-ze, 39, 192 sq. and n.; 40, 279; questions Ze-lâu, 40, 121 sq., 121 n.

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- Khemâ*, a nun, dialogue between her and King Pasenadi, 45, xxix.
- Khettagina*, Buddha's definition of the term, 10 (11), 90.
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- K'hi Hsieh*, title of a book quoted by Kwang-ze, 39, 165.
- K'hih-wei*, a historiographer, 40, 124 sq., 124 n., 138, 138 n.
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- K'hi Kung*, a T'aoist teacher, 40, 42.
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- K'hiu* = Confucius, q.v.
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- Kōkharêd**, Av Kabvaredha, son of Aëshm and Mânûrak, 47, 143, 143 n.
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**Mahāvīryūhasutta**, t.c., 10 (ii), 171-4.

**Mahāvratā**, the Great Rite, the last day of the Gavāmayana, a sacrifice lasting a whole year, 1, xcii sq., xcix, 157-99, 258, 260, 26, 427 n., 429-32, 429 sq. n.; 43, xxv-xxvii, 282-9, 282 sq. n., 342, 342 n., 346-9; 44, 165, 167, 167 n.; is for the attainment of Brahman, 1, 162; belongs to Indra, 1, 167, 170; is Brahman, 1, 169; the Hotṛī priest sitting on a swing at the M., 1, 172-6; the most important day of the Soma sacrifice, 1, 224 n.; restrictions to teaching the M. ceremony, 1, 266-8; formerly one of the three

- great rites of the Sattra, 44, 139 n., 144, 159 sq., 167.
- Mahāvṛśhas**, n. of a people, 1, 57 n., 58; 42, 1 sq., 446, 448.
- Mahāvvyūha**, n. of the age of the Buddha Rāmprabhāsa, 21, 142.
- Mahāvvyūha**, the 57th Tathāgata, 49 (ii), 7.
- Mahāyagña**, *see* Sacrifice (b).
- Mahāyāna**, school of Buddhism, its doctrine on the person of Buddha, 21, xxviii; the Saddharma-puṇḍarīka an exposition of the M. system, 21, xxxii; the distinguishing features of the M. system from the Hīnayāna doctrines, 21, xxxiii sq.; why victorious over the Hīnayāna, 21, xxxvii; the instrument of the Law of the perfect Buddha, 49 (i), 184; Buddhist M. texts, *Vol.* 49 (ii); tenets of Mahāyāna metaphysics, 49 (ii), xiv-xix.
- Māh-ayār**, n.p., 5, 147.
- Māh-bōndak**, n.p., 5, 147.
- Māh-būkt**, n.p., 5, 147.
- Māh-dāḍ**, n.p., 5, 145, 194.
- Mahendra**, n. of a mountain, 8, 346.
- Mahendra**, god, Sānnāyā offered to, 12, 182; 80, 337; the special deity of a gatarī, 12, 183 n.; oblations to M., 12, 408 n., 419; 80, 123; 44, 76 n., 77; Soma libation (Māhendra-graha) for M., 26, 338, 404; 41, 13, 17 sq., 41, 81, 113; Indra became M. after slaying Vṛtra, 26, 338; worshipped at the new and full moon sacrifices, 29, 173, 392; 80, 37; Mahēndras enjoy themselves on Mount Meru, 45, 288.
- Mahendra**, prince, his invasion of Ceylon, 8, 223.
- Mahesvara**, fell in love with the daughter of Himālaya (Umā, Pārvatī), 19, 150; announces to the Devas the birth of Buddha and admonishes them to pay homage to him, 19, 361 sq.; Īvara and M., two gods, each followed by 30,000 gods, 21, 4; M. and Īvara entreat Buddha to teach the law, 21, 55; Brahma, Īvara and M., and Indra, 21, 349; Avalokiteśvara assumes the shape of M., 21, 411, worshipped before the ordeal by poison, 38, 260. *See also* Siva.
- Māhesvaras**, *see* Saivas.
- Māhesvarī**, or Pārvatī, or Umā, the chief of all females, 8, 219, 347, 347 n.
- Mahī**, n. of a river, 10 (ii), 3.
- Mahī**, a goddess, invoked in Āprī hymns, 46, 8, 11 sq., 154, 377.
- Mahidāsa Aitareya**, author of the Aitareya-brāhmaṇa and Āraṇyaka, 1, xciii-xcv; lived 116 years, 1, 51, quoted, 1, 212 sq., 231.
- Mahiddhi**, Brāhmans pray to, 11, 180.
- Mahikerus**, n. of a family (?), 46, 42 sq.
- Mahiman**, cup of Soma, 44, 391, 394.
- Mahinda**, son of Asoka, Buddhist missionary in Ceylon, 10 (i), xiii, xxiv sq. *See also* Mahendra.
- Mahishī**, t.t., the king's first wife, 41, 238, 44, 386 sq.
- Māhissatī**, n. of a town, 10 (ii), 188.
- Māhtthi**, n. of a teacher, 15, 227; 41, 175, 43, 105-8, 271, 404.
- Mahopaniṣad**, quoted, 48, 522.
- Mahosadha**, Amara, the faithful wife of, 85, 294-7.
- Mahraspand**, *see* Māthra Spenta.
- Mahrkūs**, a wizard, destroyed by the Dāhmān Āfrīn, 47, xii, xxxi, 108, 108 n.; the winter of M., 47, 9 sq., a devastator, 47, 126. *See also* Mahrkūsha.
- Mahrkūsha**, the demon who sends the deathly winters, 4, 251, 251 n. *See also* Mahrkūs.
- Māhvand-dāḍ**, quoted, 5, 215 sq., 216 n.
- Māh-vindāḍ**, copied the Dinkard, 37, xxxiv-xxxvi, xxxviii.
- Māhya**, the monthly festivals, worshipped as deities, 81, 198, 205, 210 sq., 216, 220, 224, 368, 379.
- Maiden**, *see* Marriage, and Woman (a, b, c).
- Maidhyāirya**, worshipped, 81, 198, 205, 210, 216, 220, 225, 335, 338, 368, 370, 372.
- Maidhyō-māh**, the Spitāma, a follower of the law of Ahura, 81, 186.
- Maidhyō-maungha**, first disciple of Zarathustra, 23, 203; his son Ashastu, 23, 209; the younger, 23, 219.
- Maidhyō-shema**, worshipped, 81,

- 198, 205, 210, 216, 220, 224, 335, 338, 368, 372.
- Maidhyō-zaremaya**, worshipped, 31, 198, 205, 210, 216, 220, 224, 335, 338, 368 sq., 372.
- Maitrōk-māh**, Zoroaster relates the incidents of his birth to, 37, 226 sq.; disciple of Zoroaster, 37, 230, praise of M., 37, 298.
- Maighika Kula**, of the *Veṣavānka Gana*, 22, 291.
- Mainyō-i Kharḍ**, refers to next-of-kin marriage, 18, 398 sq. *See also* *Dinā-i Mainōg-i Kharḍ*.
- Maithilas**, suffered destruction, 49 (1), 116.
- Maitra**, converted by Buddha, 49 (1), 190; his daughter *Gopikā*, 49 (1), 198
- Maitra**, *see* *Love*.
- Maitravaruna**, *see* *Priests (a)*.
- Maitravaruzi**, *see* *Idā*.
- Maitrāyana - brāhmaṇa - upanishad**, *see* *Maitrāyaṇīya-upanishad*.
- Maitrāyaṇīputra**, *see* *Pūrṇa M.*
- Maitrāyaṇīya-saṃhitā**, quoted, 38, 427; gives the mantras of the *Asvamedha*, 44, xvi.
- Maitrāyaṇīya - upanishad**, or *Maitrāyana-brāhmaṇa-upanishad*, or *Maitri-upanishad*, 1, lxx; 8, 418 sq., 15, xliii-liv, 285-346; *M.* and *Manu-smṛti*, 25, xlv sq., lxxiii; *Māyā* in the *M.*, 34, cxvii n., cxxi n.; quoted, 38, 427; 48, 458.
- Maitreya**, preserves the Buddhist scriptures, 19, xv; n. of a *Bodhisattva Mahāsattva*, 21, 4, 8-16, 22 sq., 28 sq., 286-99, 311, 316, 328; 49 (1), 180; (ii), 2, called *Agita*, 21, 18 sq.; recites stanzas in honour of Buddha, 21, 314; resides among the *Tushita* gods, 21, 436.
- Maitreya**, questions *Parāśara*, 48, 92.
- Maitreya-upanishad**, t.w., 15, xlv-xlv.
- Maitreyī**, wife of *Yāgñavalkya*, taught by her husband, 15, 108-13, 181-5; 34, 274 sq.; 48, 387, 395 sq. *See also* *Sulabhā M.*
- Maitreyī-brāhmaṇa**, the story of *Yāgñavalkya* and *Maitreyī*, 15, xlv; 38, 305 sq., 48, 385 sq., 388, 395 sq.
- Maitri**, or *Maitra*, n. of a sage, 15, xlvii, 290 sq.
- Maitri-upanishad**, *see* *Maitrāyaṇīya-upanishad*.
- Maitrīya**, told by Buddha to turn the wheel of the law, 49 (1), 173 sq., 173 n.
- Makha**, deity, initiated boy given in charge to, 30, 154; is the sacrifice, 41, 233; 44, 443, 450-8; Indra cut off the head of *M.*, which is restored by the *Pravargya*, 44, xlviii, 450-8; performs sacrifice, 44, 441; is *Vishnu*, 44, 443; worshipped at the *Pravargya*, 44, 460; is the sun, 44, 460.
- Makkhalī Gosāla** (*M.* of the cowpen, or *Gosāla Makkhaliputra*), n. of a teacher, 10 (ii), xii, 86 sq.; 11, 106, 35, 8-10; 45, xxii sq., 409-14, an *Arhat* possessed of *iddhi*, 20, 79; relation between him and *Mahāvira*, 22, xvi, xviii; 45, xxix-xxxii; his doctrines refuted, 45, ix, 245, 245 n.; system of *Fatalism* ascribed to him, 45, xxv sq.
- Makkhikāsanda**, *Sudhamma* and *Kitta* at, 17, 359.
- Mākshavya**, n. of a teacher, 1, 247.
- Makuta-bandhana**, a shrine of the *Mallas* where the cremation of Buddha's body is to take place, 11, 124 sq., 129.
- Makuta-danti**, n. of a giantess, 21, 374
- Mālādharī**, n. of a giantess, 21, 374
- Mālāṅkāravattthu**, t.w., 11, xvi sq., 32 n., 82 n., based on the *Mahā-parimibbāna-Sutta*, 11, xxxii.
- Male**, and female created, 8, 244 n.; 16, 435; ruler over females, 8, 346, 346 n.; 43, 230; m. organ, 44, 19; m. and female, *see also* *Woman (f)*.
- Mālik**, the keeper of hell, 9, 217, 217 n.
- Malimluṭa**, n. of a demon harassing infants, 29, 296.
- Malkōs**, the deluging rain of, 18, 109, 109 n., 24, 59, 59 n.; will arise, 24, 268.
- Mallakis**, instituted an illumination on the death of *Mahāvira*, 22, 266.
- Mallas** (*Mallians*): *Pukkusa*, a young *Mallian*, 11, 75, 75 n.; *Sāla* grove of the *M.*, 11, 81, 85, 247; come to take leave from Buddha, 11, 101-3; 19, 285-90; informed of Buddha's death, their grief, they perform obsequies, 11, 121-31; 19, 321-5; claim relics of Buddha, and erect a

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**Malli**, n. of a Tirthakara, 22, 280.

**Mallikā**, the queen, the fame of her good deeds reached to the gods, 85, 172; a flower girl, became chief queen, 36, 146.

**Mālūṅkā-putta**, his question not answered by Buddha, 35, 204-6.

**Mālyaka Kula**, of the *Kāraṇa Gana*, 22, 292.

**Mālyavat**, n. of a mountain, 8, 346.

**Mamaka**, perhaps n.p., 46, 29.

**Mamata**, Rṣhi Dīrghatamas, the blind son of, 46, 170, 171; sons of M., 46, 332; daughter of the Maruts, 49 (1), 44.

**Man** (men, mankind), is a creature of will, 1, 48; is sacrifice, 1, 50 sq.; 223; 38, 220 sq., 265, 44, 19 sq.; water in the fifth 'libation' called M., 1, 77-9; consists of sixteen parts, 1, 97 sq.; 44, 19 sq.; the abode of Brahman, 1, 205 sq.; and in m again the self develops gradually, for he is most endowed with knowledge. . . . By means of the mortal he desires the immortal—thus is he endowed, 1, 222; m. is the sea, rising beyond the whole world. Whatever he reaches, he wishes to go beyond. If he reaches the sky, he wishes to go beyond. If he should reach that (heavenly) world, he would wish to go beyond, 1, 223; is fivefold, i. e. consists of the five elements, 1, 223, 43, 326 sq.; the body of m. represented as the whole world, 1, 249; most highly endowed, noblest of all creatures, 3, 125, 476; 37, 238; receives body and soul from Heaven, 3, 139 n., all m. are good at first, 3, 234, 410 sq., 411 n., 425 n.; 16, 356, 357 n.; as a microcosm, 4, 191 n., origin or creation of m, 5, 10, 8, 387; 18, 197-9, 224 sq.; 24, 58, 37, 25 sq.; 41, 402, 43, 403; on the nature and varieties of m., 5, 52-9; varieties of human monsters, 5, 59, 59 sq. n.; fire in m. and animals, 5, 61 sq.; how the black-skinned negro arose, 5, 87; three material, and eleven immaterial things in m., 5, 355, 355 n.; the

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sq. n.; propriety and righteousness the great elements for m.'s character, 27, 388; *of all that Heaven produces and Earth nourishes, there is none so great as m.*, 28, 229; good m. and women worshipped, 81, 253, 257, 385 sq.; mutual service of m., cattle, and sacred beings, 37, 265; m.'s place among other m. in the world, 39, 131 sq., 203; can a m. be without desires and passions? 39, 134, 234 sq.; being in harmony with m. is called the Joy of M., 39, 144, 332; influence of external things on m. cannot be determined beforehand, 39, 155; 40, 131 sq.: the difficulty of knowing the mind of m., and nine methods of testing it, 39, 161; 40, 209; six classes of men described, 39, 363 sq.; is only one of myriads of existences, 39, 376; inconstancy of m.'s lot, 39, 377; birth and life of m., 40, 64; spirits residing in m., 40, 236, 236 n., striding over a m., a wicked act, 40, 243; harmony of Heaven and M., 40, 257-64; m.'s body is the house of the breath, the mind the lodging of the spirit, 40, 270; flayed by the gods, and his skin put on the cow, 41, 31, 31 n.; belong to Vishnu, 41, 54, lives up to a hundred years, 41, 93, 135, 405; 44, 261, 275, has a hundred powers, 41, 93, 135; 44, 275; m.'s thought taken by the sun, 41, 130; one of the five animals to be sacrificed at the building of the fire-altar, 41, 162, 165 sq., 177, 404 sq., 407, 409; *m. is born into the world made by him*, 41, 181, 181 n.; a sham-m substituted for m. at sacrifice, 41, 197, 197 n.; is a fathom high, 41, 309, is Pragâpati, 41, 309; life of m. shorter than that of gods, 41, 344, tends upwards by his vital airs, 41, 368, is not held down by food or breath, 41, 379; clay is m.'s human form, 41, 382, have their birth-place in the west, 41, 389; five races of m., 42, 201, 204; 43, 269; in the list of cattle, 43, 38; cattle are his food, 43, 335; m. at the end of sexual union becomes apathetic, 43, 370; serve the person in the eye under the name of 'wealth,' 43, 373, is born thrice, through birth, sacrifice and death, 44, 23 sq.; why the limbs of m. are tripartite and furnished with two joints, 44, 77; sacrifice to m., one of the 'five great sacrifices,' consisting in presents to guests, 44, 95; the Year is M., 44, 144 sq., 168 sq.; Sacrifice, M., and Pragâpati do not exceed one another, 44, 165 sq.; from the Sacrifice M. (the Purusha, Agni-Pragâpati, and the Sacrificer) is born, 44, 259-64; does not know rightly the way to heaven, 44, 305; are the people of Manu Varivasvata, 44, 361; is twenty-one-fold (ten fingers, ten toes and the body), 44, 378; to be born in the state of m., the first requisite to reach beatitude, 45, 15 sq.; are of ten kinds, 45, 17; live either in Karmabhûm, or in Akarmabhûm, or on the minor continents, 45, 224 sq.; only m. can obtain perfection, 45, 331, 331 n.; on the generation of the different classes of m., and how they feed, 45, 393 sq., 393 n.; human birth is a rare chance for a living being, 45, 42 sq.; *but see also* Transmigration; souls of m., 48, 198. *See also* Animals (d), Creation, Life, Male, Manu, Mashya, Purusha, and Superior Man.

**Mâna**, another name of Agastya, 46, 182, 184. *See also* Mândârya.

**Mânadantavya**, quoted, 29, 389.

**Manaparyâya**, a kind of transcendent knowledge, 22, 200, 268 n.

**Manaka**, Sayyambha, father of, 22, 287.

**Manas**, Sk., mind or internal organ, 34, xxiii, xxvi, li, lxxix, cxxi, 175, 239, 376 n., 398 n., 440; 38, 14, 16, 27, 33, 48, 65 n., 69, 81 sq., 84, 89 sq., 260, 336, 411, 413-15, 48, 162, 169, 188, 210, 356 sq., 481, 497, 570-2, 577. *See also* Internal organ, and Mind.

**Mânas**, the people of Mâna or Mândârya, 82, 289, 291.

**Manasâkâra**, a Brâhman village in Kosala, 11, 167, 169, 185 sq.

**Mânasî** and her image Kâkshushî, 1, 276.

**Manasvin**, n. of a Nâga king, 21, 5.

**Manât**, a stone worshipped by

- Arabian tribes, 6, xii sq.; the divinity of M. recognized and again denied by Mohammed, 6, xxvi sq.
- Mānatantavya**, n. of a teacher, quoted, 30, 28, 28 n.
- Mānatta**, t.t., penance, when unlawful, 17, 270 sq.; regulations about the m., 17, 397-418, 420-39. *See also* Samgha (disciplinary proceedings).
- Mānava**, Saryāta, the, 26, 273.
- Mānava Dharma-sāstra**, *see* Manu-smṛiti.
- Mānava Dharma-sūtra**, converted into our Manu-smṛiti, 25, xix sq., xxii-xxv, lxx-cvi.
- Mānava-gāmika**, n. of a god, 86, 55.
- Mānava Gana**, founded by Rishigupta Kākandaka, 22, 292.
- Mānava-Grihya-sūtra**, and Kātibaka-Grihya-sūtra, 7, xxvi, xxvii n.; M. and Manu-smṛiti, 25, xliii, xxxviii-xl; on marriage by purchase, 25, xciii.
- Mānavakārya**, author of Mānava-sūtras, 25, lxiii, lxiii n.
- Mānavas**, home of their school, 25, xli.
- Mānava Srāddhakalpa**, and Manu-smṛiti, 25, xl-xlv.
- Manāvi**, wife of Manu, 12, 29 sq.; 25, lx.
- Mandākaka**, n. of a demon, 30, 220.
- Māṇḍalikas**, mothers of, wake up after seeing one of the fourteen auspicious dreams, 22, 246.
- Mandapāla**, married Sārangi, 25, 331, 331 n.
- Mandārava**, *see* Flowers.
- Māṇḍārya**, son of Māna, Rishi of hymns to the Maruts, 32, 181, 183 sq., 203, 206, 211, 273, 280.
- Māṇḍavya**, n. of a teacher, 15, 227; 29, 141; worshipped at the Tāpāna, 29, 122, 220, declared a thief by unjust trial, 33, 16, 16 n., 285; pupil of Kautsa, 43, 404.
- Mandha**, *see* Māṇḍhātri.
- Māṇḍhātri** (Mandha), miraculously born from the forehead, 19, 3; 49 (i), 6; obtained the half of Sakra's throne, and was not satisfied, 19, 118, 122; 49 (i), 113; typical great king, 19, 221, 275; went up to heaven, even in his human body, 35, 172; 36, 146, bow of M., 49 (i), 108.
- Mandikaputra**, n. of a Sthavira, 22, 286.
- Mandikukshi** Kaitya, n. of a park, 45, 100.
- Māṇḍu**, worshipped at the Tāpāna, 29, 122; honoured as teacher, 29, 141.
- Māṇḍūka**, a god, conversion of, 36, 249.
- Māṇḍūkāyani**, n. of a teacher, 15, 227; 48, 404.
- Māṇḍūkāyaniputra**, n.p., 15, 225.
- Māṇḍūkeya**, n. of a teacher, 1, 247 sq., 251, 252; two teachers, father and son, 1, 248, Hrasva M., 1, 253, 257, 265; quoted, 29, 25, 28, 83; worshipped at the Tāpāna, 29, 123, 220.
- Māṇḍūkīputra**, n.p., 15, 225.
- Māṇḍūkya** - upanishad, quoted, 8, notes to 79, 247, 251, 259, 324, 376.
- Manes**, *see* Ancestors, Fathers, Fravashis, Souls, and Spirits.
- Man-fū**, of 3āu, his mother told Confucius the grave of his father, 27, 124.
- Māng Hsien-ze**, his excessive mourning, 27, 129 sq.; mourning rites for him, 27, 154; quoted, 28, 167, 167 n., 423.
- Māng-hū**, uncle of Wān, 27, 152.
- Māng King-ze**, on funeral rites, 27, 174.
- Mango Grove**, at Pāvā, 11, 70, 82 sq.
- Māng Phī**, nephew of Wān, 27, 152.
- Māng-sun 3hāi**, how he behaved on the death of his mother, 39, 253-5; obtained the Tāo, 40, 283.
- Maṅgudhvaga**, n. of a Tathāgata, 49 (ii), 99.
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**Maruts.**

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(b) Their horses (deer) and chariots

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(a) NAMES, EPITHETS, ATTRIBUTES, APPEARANCE OF THE M.

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(e) WORSHIP OF M., AND THEIR RELATION TO MEN.

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**Mashya** (*Marhayâ*, *Mâshya*, *Masîyâ*, *Masyê*) and *Mashyôî* (*Mâshyôî*, *Marhîyôîh*, *Mashyana*), the first human pair, progenitors of mankind, 4, lviii; 5, 53-9, 53 n., 149; 18, 197-200, 199 n., 225, 402, 411 sq., 416; 37, 26, 26 n., 47, 6 sq., 6 n., they grew up from the earth, 5, 120, 183

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**Mashyôî**, see *Mashya*.

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**Mâthava**, the *Videgha*, and his family priest *Gotama Râhûgana*, 12, xli sq., 104-6, 104 n.; 26, xlix.

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**Mâthra-Spenta** (*Mânsarspend*), the Holy Word, invoked and worshipped, 4, 236 sq.; 23, 12, 19 sq., 165 sq., 271, 285; 37, 192, 192 n.; meat-offering for him, 5, 337, 337 n.; takes best the unseen *Drug* away, 23, 160, is the soul of *Ahura-Mazda*, 23, 199, *Fravashî* of M. worshipped, 23, 200; the all-knowing, who hates the *Daêvas*, the friend of *Ahura-Mazda*, 23, 227, the Bounteous M., the revelation given against the *Daêvas*, worshipped, 31, 199 sq. and n., 206, 211, 217, 221, 225, 256, 259, 272, 277, 328, 349, 355, 362, 385, is the word well spoken, 31, 266.

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**Matrô** and **Matrôyâô**=*Mashya* and *Mashyôî*, q. v.

**Mâtsya**, knew the *Kushîba* plant, 42, 6, 681.

**Matsya Sâmmada**, king, water-dwellers, his people, 44, 369.

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**Matter** and souls constitute the body of the *Loîd*, 34, xxviii; unevolved (*avyakta*) and gross m., 34, xxviii sq., m. constitutes the body of the Self, 48, 358. See also *Samskânas*.

**Mâu**, prince of *Kung-shau*, though he had not attained to the *Tâo*, had an idea of it, 40, 159 sq., 159 n. See also *Kung-ze Mâu*.

**Maudgalya**, see *Nâka M.*

**Maudgalyâyana**, see *Moggalâna*.

**Mauna**, t.t., *Sk.*, vow of silence, taciturnity, is abstinence, 1, 131, m. or restraint of senses, 8, 119, 119 n., 161-3, 161 n., 163 n., 168, 173, *Muniship*, state of *Muni*, 34, lxxvi, 38, 322 n., 323.

**Mauryaputra**, n. of a *Sthavira*, 22, 286.

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**Maushikīputra**, n. of a teacher, 15, 224 n.

**Māya**, the mysterious wisdom of the Divine Benevolence, 31, 94, 99.

**Māyā**, mother of Buddha, 19, xix, 1; 49 (1), 3-5, 7; dies after birth of Buddha and is born in heaven, 19, 23, 23 n., 87, 353; 49 (1), 19 sq.

**Māyā** (Illusion) creation is M., the creator māyin, 15, xxxvi; theories of M. and Evolution in the Vedānta, 15, xxxvii; as the creating power, 15, xxxvii sq.; 34, cxvii n.; Indra appears multiform through the Ms., 15, 117; *Prakṛti* (nature) is M., and the Lord the ruler of M., 15, 252; 48, 125 sq., 138 sq., 364, 367, 397; M. the principle of illusion, 34, xxv, lx, xcvi sq., 243, 256 n., 329, 371; 38, 133 sq.; the appearance of the world due to M. or *Avidyā*, 34, xxv, 345; cannot be called *sat* nor *asat*, 34, xxv, 243; constitutes the *upādāna*, 34, xxv; belongs to Brahman as a *śakti*, 34, xxv, 362; modifies itself into all the individual existences, 34, xxv; bodily organs and mental functions, the offspring of M., 34, xxvi, the non-enlightened soul is unable to look through it, 34, xxvi, the material world merged into non-distinct M., 34, xxvi, he whose soul has been enlightened withdraws from the influence of M., 34, xxvii; the world is not unreal M., 34, xxx, Brahman becomes a personal God through M., 34, xxx; soul is Brahman in so far as limited by the unreal *upādhis* due to M., 34, xxx; is wonderful nature (*Rāmānuga*), 34, lxi; doctrine of M. unknown to *Bādarāyana*, 34, xci-xcvii, c; is of a non-intelligent nature, and the world springs from Brahman as being associated with M., 34, xciii, doctrine of M. not in the *Upanishads*, 34, cii, cxvi-cxxi, cxvii n., cxv; the highest Lord may assume a shape formed of M., 34, 81; the nature of the Lord is M. joined with time and *karman*, 34, 357 n., in consequence of the Lord's conjunction with M. the creation is unavoidable, 34, 357 n., 369; not a Buddhist conception, 36, 141 sq. n.; emitted by the omniform *Nārāyana*, 88, 157,

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**Māyāvāda**, theory of illusion, 34, xcvi.

**Māyāvādin**, one who holds the theory of illusion, 34, cxx.

**Māyu**, n.p., 23, 217.

**Mā Yung**, a compiler of *Lî* books, 27, 7 sq.

**Māzanya**, fiends, spells, a weapon to smite them, 4, 126, 23, 33.

**Māzana**, spell against the *Dævas* of, 4, 141, 141 n.

**Mazda**, meaning of, 31, 104 sq. n., M. worship, *see* Zoroastrianism.

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**Mazdayasna**, or a worshipper of *Mazda*, 4, li.

**Mazdayasna**, n.p., 23, 216.

**Mazdeism**, Zoroastrianism called so, 4, xiii.

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**Māzendarāns**, rain the seed of the, 24, 244 sq.; war with the M., 37, 216-18. *See also* Demons

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**Mēdārya Gotra**, Udaśa of the, 45, 420.

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**Medhātithi** Kāva, n. of a Rishi, author of Vedic hymns, 1, 9; 32, 54; 46, 7, 35; Indra carries off M., 26, 81, 81 n.

**Medhātithi**, his commentary on the Manu-smṛti, 25, cvii sq., cxviii-cxxvi, cxxviii-cxxx, cxxxiv; a Karmīrian, 25, cxxiii sq., cxxiv n.; refers to the Nārada-smṛti, 33, xii, xviii.

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**Meditation**.

(a) M on Brahman, the Lord, the Self

(b) M of Buddhist and Gāma monks.

(a) M. ON BRAHMAN, THE LORD, THE SELF.

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#### (b) M. OF BUDDHIST AND GAINA MONKS.

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- Mêdyômâh**, an author of the *Sad Dar*, 24, xxxvii.
- Mêdyômâh**, first cousin of Zoroaster, who converts him, 47, xv, xxx, 155, 155 n., 163 sq.; *Aharûbô-stôtd*, son of M., 47, 166.
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- Meghadundubhisvararâga**, n. of a *Tathâgata*, 21, 399 sq.
- Meghakâlî**, female attendant of Mâra, 19, 153; 49 (1), 144.
- Meghasvarapradîpa**, n. of a *Tathâgata*, 21, 178.
- Meghasvararâga**, n. of numerous *Tathâgatas*, 21, 179, 358.
- Mei Jeh**, presented a copy of the *Shû* to the emperor Yuan, 3, 9; author of a commentary, 3, 10.
- Mekhalîyikâ Sâkhâ** of the *Uduvârîka Gana*, 22, 291.
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- Mendicants**, religious, *see* *Ascetics*, *Bhikkhus*, *Gana monks*, *Holy persons*, *Parivrâgakakas*, and *Sannyâsins*.
- Menstruation**, *see* *Purification*, and *Woman* (b, e).
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- Mercy**, genius of, invoked, 23, 5, 14, 36 sq.
- Merezishmya**, n.p., 23, 219.
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- Meru**, the first-born of mountains, 8, 354, the gods dwell on the tops of M., 10 (1), 125, 12, 110 n.; description of M. or *Sudarâna*, the best of all mountains, 45, 288 sq., blazing M. at the end of an aeon, 49 (1), 143.
- Merudhvaga**, n. of a *Tathâgata*, 49 (1), 99.
- Merukalpa**, n. of a *Tathâgata*, 21, 178.
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- Meruprabhâsa**, n. of a *Tathâgata*, 49 (1), 99.
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- Metals**, under the protection of *Shatvârô*, duties regarding them,

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### Morality

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- (b) In Buddhism and Gaina Religion
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- (d) In Chinese Religions
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**Orphans**, *see* *Charity*.

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**Pabbaggâ**, Pali t.t., *see* *Ordination*.

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- Paggota**, king of Uggēṇī, cured by Givaka, the physician, 17, 186-90.
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- Pañikālakanda**, n. of a teacher, 1, 255.
- Pañikālas**, or Pāñikālas, Svetaketu in the assembly of, 1, 76; Kārus and P. in Vedic literature, 7, xv sq.; 12, xli-xliii, xliii n.; Brāhmanas of the Kurus and P., 15, 121, 145; Pravāhana Gaivali in the settlement of the P., 15, 204; fight in the van of the battle, 25, 247, 247 n.; kings of P., 44, 397, 400; 45, 58, 60 sq.; were formerly called Krivis, 44, 397 sq.; enormous offering-gifts received by the Brāhmanas of the P., 44, 398. See also Kuru-Pañikālas.
- Pan-kāṅg**, removes the capital from the north of the Ho to Yin on the south of it, 3, 103-12.
- Pāñkarātra**, the followers of the, i.e. the Bhāgavatas, 34, 442; system of P. explained in the Mahābhārata, 48, 528 sq.; declared by Nārāyaṇa, 48, 529-31; Sāṅkhya, Yoga, Vedas, and Aranyakas together are called P., 48, 530. See also Bhāgavatas.
- Pāñkarātra-rāstra**, 'a great Upanishad,' the work of Vāsudeva himself, 48, 528.
- Pāñkarātra-tantra**, sets forth the Bhāgavata theory, is authoritative for the Vedāntin, 48, 524-31.
- Pāñkasikha**, Kapila, and Āsuri, 15, xl; a heavenly being, converted by Buddha, 19, 242, a Smṛti writer, 34, 291 n.
- Pāñkatantra**, and Mahābhārata, 8, 139, 139 n.
- Pāñkaviṃśa-brāhmana**, see Tāṇḍya-mahābrāhmana.
- Pāñki**, n. of a teacher, 12, 61, 61 n., 300.
- Pannapattiyā**, see Pūrnapatikā.
- Pantheism**: Vishnu as all-god, 7, 287-91, 298-301; Vaipulya doctrine of Buddhism is pure p., 19, xi.

**Pão-hăng**, see Í Yin.

**Pão-hsi**=Fü-hsi, q. v.

**Pão Shū-yā**, friend of Kwan Kung, 40, 101 sq., 101 n

**Pão-sze**, female favourite of Nieh, 3, 265.

**Pao-yun**, translator of the Fo-pen-hing-king, 19, xxviii

**Pào 3iao**, committed suicide, 40, 173, 173 n.

**Pao-ze**, stood till he was dried up, 40, 180.

**Pápá**, Mahāvīra died at, 22, 264, 269.

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**Papañka**, Pali t t, delusion, 10 (ii), 175.

**Para Ānāra**, Kausalya king, offered a horse-sacrifice, 44, 397.

**Parābhavasutta**, t.c., 10 (ii), 17-19.

**Parables (Allegories, Similes)**

- (a) Their occurrence in general
- (b) P and similes referring to agriculture
- (c) P and similes referring to animals
- (d) The king in p. and similes
- (e) Plants (and trees) in p. and similes
- (f) Other p. and similes arranged alphabetically according to catchword.

#### (a) THEIR OCCURRENCE IN GENERAL

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serpent like the wind, 39, 148, 384 sq.; *mosquito* employed to carry a mountain, a *millipede* to gallop as fast as the Ho runs, 39, 389; using a carriage and horses to convey a *mouse*, trying to delight a *quail* with the music of bells and drums, 40, 26; why *foxes* and *leopards* are killed, 40, 29. See also Animals (k).

(d) THE KING IN P. AND SIMILES.

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(e) PLANTS (AND TREES) IN P. AND SIMILES.

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(f) OTHER P. AND SIMILES ARRANGED ALPHABETICALLY ACCORDING TO CATCHWORDS.

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#### Pragāpati.

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- (b) Other mythological conceptions of P.
- (c) Worship of P
- (d) P. as a teacher
- (e) P. in philosophy and mysticism

#### (a) P. A SUPREME GOD AND CREATOR; THE PRAGĀPATIS.

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(d) P. AS A TEACHER.

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(e) P. IN PHILOSOPHY AND MYSTICISM.

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- sq., 484, 506; is undefined, represents all deities, 12, 160, 160 n.; 41, 179, 215; 43, 37; 44, 183, 484, 506; is speech, 12, 171; 41, 24; 44, 353; is the highest light, the heavenly world, 12, 269, 269 n., 328; the sacred fire is P., 12, 346, 349; is the devatā of the person in the seed, 15, 145; is everything here, 15, 190; 26, 411; 41, 2 sq., 8, 15, 33; 44, 405; is the heart, 15, 190; identified with the month, day and night, and food, 15, 272 sq.; is prāṇa or breath, 15, 275; 26, 408; 41, 192; 42, 219; called *Viśva*, is the Person who makes the body intelligent, 15, 292, 304; uttered the world in the words *Bhūh, Bhuvah, Svar*, 15, 308; the gross body of P., 15, 308 sq.; in the sun, 15, 318; *Om* is Brahman and P., 25, 45, 45 n.; the father is the image of P., 25, 71; identified with (*Puruṣa*'s) organ of generation, 25, 512; identified with *Puruṣa*, the Man, 25, 513; 41, 366; 43, xv, xxiv; the lord of thought and speech, 26, 17, 17 n.; the she-goat is P.'s kind, 26, 71; the Soma plant called P., P. is King Soma, 26, 248, 248 n.; 44, 205; the *Udgātri* is P., 26, 327; offers himself or is offered up as a sacrifice, 26, 327 n., 43, xv-xvii, xxi, 304 sq.; goats and sheep like P., 26, 407; everything here is after P., 26, 408; the *Āmsu graha* is P., 26, 423-6; 44, 105; he who sacrifices for a year is as P., 26, 430; the mystical syllable *hum* of P., 29, 298; is seventeenfold, 41, 8, 14 sq., 22, 24 sq., 31, 34, 37, 40, 79, 118, 174; 43, 62, 76, 190, 347 sq.; 44, 170, 301, 352, 384; represents productivity, 41, 15 sq.; is father and mother, 41, 28; is mysterious, 41, 89; P. and *Ushas*, master and mistress of the house, 41, 158; is the three worlds and the quarters, and the fourth beyond, 41, 192 sq.; 43, xx; 44, 4; he who builds a house is a P. on high, 42, 194; P. *Parameshīn* and the *Brahmakārin* (the sun), 42, 215 sq.; is in the *ukbhishā*, 42, 226, 228; speculations about P. the Lord of Creatures or generation, 43, xiv-xxvii; the Sacrificer identified with P., 43, xv-xvii, xix-xxiv, 1 sq. n., 32, 57 sq., 67, 76 sq., 85-92, 291-5, 300, 300 n., 309, 313-15, 321-7, 341, 355 sq.; 44, 314 n., 322 n., 406 n., 432 n.; play on the word *pragā* in P., 43, xvi, the Year, as Death, 43, xxiii, 356-8; is *Mind*, 43, xxiv, identified with the *Veda*, 43, xxvi, identified with *Agni* or the fire-altar, 43, 13, 28-31, 42, 49, 54, 57, 70 sq., 92, 127, 159 sq., 181, 270, 281, 290 sq., 309, 312 sq.; 44, xiv; became a metre, 43, 36 sq.; is eighteenfold, 43, 66; P.'s layer (of the fire-altar), 43, 81; identified with the *Kbanda-syās*, 43, 114; 'Heart of P.', a *Sāman* hymn, 43, 180, 180 n.; consists of sixteen parts, 43, 189; is all the sacrificial animals, 43, 299 sq.; the metres in relation to P., 43, 327-30; is the sacrificial horse, the universe, 43, 401, 401 n.; 44, xlvii sq., 274 n., 314 n., 322 n.; spoke at the end of a year, 44, 12 sq.; six portions of P. in the new and full moon sacrifice, 44, 52, 54; is the body, 44, 105; there must be no questioning beyond the god P., 44, 117 n.; as the year P. is twenty-fourfold, 44, 141 n.; how is it that Sacrifice, Man, and P. do not exceed one another? 44, 165 sq., the *Asvamedha* is P., 44, 301, 352 sq., 375; is both defined and undefined, both limited and unlimited, 44, 454 sq. See also *Puruṣa*.
- Pragāpati** Gautamī, see *Gautamī*.
- Pragāpati** Kratu, n. of a saint, 15, xlvii, 291, 295 sq., 299.
- Pragāpativākya**, in the *Kbāndogya-upanishad*, 34, lxiii.
- Pragāthas**, the poets of the 8th *Mandala* of the *Rig-veda*, 1, 216; receive a libation at the *Tarpana*, 29, 122.
- Pragñā**, see *Self-consciousness*.
- Pragñākūta**, n. of a Bodhisattva, 21, 248-54.
- Pragñā-pāramitā**, transcendent wisdom preached by Buddha, 49 (ii), 111, 124 sq., 127, 139, 147-9, 153 sq.
- Pragñā-pāramitā-hṛdaya-sūtra**, the larger and the smaller, translated, 49 (ii), xi, xx, 145-54.
- Prahlāda**, Indra killed his people in heaven, 1, 293; chief among demons, 8, 89, 89 n.

- Prahlāda**, Kapila, the son of, 14, 260; saying of P., 48, 253.
- Prāṇetas**, a sage and Pragāpati, 25, 14; P. Āṅgīrasa invoked for protection from evil, 42, 163, 484 sq.
- Prāṇīna** gotra, 22, 287 sq.
- Prāṇīnasāla** Aupamanyava, n. of a Rishi, 1, 84, 86; 38, 274, 276; 48, 393 n.; 48, 288, 290.
- Prāṇīnayogīputra**, n. of a teacher, 15, 226.
- Prāṇīnayogya**, Satyayagña Pauluṣi addressed as P., 1, 86; n. of a teacher, 15, 49, 118.
- Prakramas**, t.t., certain oblations at the Asvamedha, 44, 282 n., 363, 364 n., 365-70.
- Prakṛti**, or Pradhāna, or Nature, t.t. of Sāṃkhya philosophy, 8, 245 n.; 84, xxx; 48, 480 sq.; the unperceived P. is the sprout from the seed of the tree of worldly life, 8, 313, 313 n.; the five gross elements developed from the P., 8, 318 n.; names and attributes of P., 8, 331, 331 n.; 48, 526; is the three qualities in equilibrium, 8, 331 n.; is beginningless and eternal, 8, 351 n.; 48, 399; the physical manifestations of P. beyond the domain of worldly life, 8, 355 n.; ignorance is the same thing as P., 8, 357 n.; the Puruṣa feeds on the food supplied by P., 15, 313; mutual relation of P. and soul, 84, lxxxiii; 48, 490-5; the Un-evolved, 48, 62; evil qualities connected with P. denied of Brahman, 48, 78, 81; merged in the highest Self, 48, 88; Self connected with the different effects of P., 48, 89; is Māyā, 48, 125 sq., 139, 364; differences due to P., 48, 127; the Self not an effect of P., 48, 240; dependent on Brahman, 48, 363-5, 396; is agā the P.? 48, 365-70; exists in a twofold state, being either cause or effect, 48, 368; a non-intelligent principle, the causal substance of the material universe, 48, 370, 396, 399; soul, the ruler of P., 48, 378; the Lord creates this world in so far only as guiding P., 48, 397; denotes Brahman in its causal phase when names and forms are not yet distinguished, 48, 399; P. and soul constitute the body of Brahman, 48, 406; creation results from connexion of P. and soul, 48, 424 sq., 490, 492; by the attributes of P. actions are wrought, 48, 553. *See also* Pradhāna, Un-evolved, and Unperceived.
- Pralaya**, t.t., reabsorption of the world into Brahman at the end of each kalpa, 34, xxix, liv, xciv, 382 n., 386-9, 391; 38, 47, 371, 392. *See also* Ages of the World (a), and World (b).
- Pramāda Dāsa Mitra**, on God and Brahman, 15, xxxviii.
- Pramandani**, n. of an Apsaras, 42, 33.
- Pramloṣantī**, n. of an Apsaras, 43, 106.
- Prāṇa**, *see* Breath, Life, and Prānas.
- Prāṇabhṛt**, Sk., t.t., individual soul, 34, 158.
- Prāṇāgnihotra**, *see* Prānas (b).
- Prānas** (breaths, breathings, life-winds, vital airs, organs of sense and action).
- (a) Number of P.  
(b) The five breathings.  
(c) The P as organs of sense and action.
- (a) **NUMBER OF P.**  
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- (b) **THE FIVE BREATHINGS.**  
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udāna, 1, 46 sq., 223; 15, 148; 29, 295; 34, 342; 38, 86, 89; 41, 336 sq., 378; 48, 466 sq., 574 sq.; Prāṇāgnihotra, five Agnihotra oblations to Prāṇa, &c., 1, 89-91; 14, 262-4, 266, 304 sq.; 38, 249-52; 44, 321, 378; offering of the P., 8, 61 sq.; their movements in the body, 8, 237 sq.; produced from food, 8, 238; from the Brahman the P. proceed, and into it they enter, 8, 258; speech produced by means of the P., 8, 263-6; speech dwelt between prāṇa and apāna, 8, 264; Prāṇāyāma or restraint of P., 8, 266 n.; the five P. as five priests, 8, 270; death met with on the exhaustion of the P., 8, 270; the five P. appeal to Brahman to decide who is the greatest amongst them, 8, 271-4; when a creature is born, which of the P. comes into existence first? 8, 274-7; there are three P. (prāṇa, udāna, vyāna) in man, 8, 331; 12, 20, 99; 15, 196, 198; 26, 17, 210, 252-8, 255 n., 260, 262-5, 323, 358 sq., 366; 41, 317; 43, 236 sq., 402; 44, 89 sq., 246, 321, 467, 470, 499; the five P. are joined to the inner self, and together with speech, mind, and understanding make the eight constituents of the universe, 8, 336; two or three vital airs (prāṇa, udāna, &c.), 12, 19 sq. and n.; the Samidhs identified with the P., 12, 152; the rays of the sun extend down to the P., 12, 343; prayer to the five P., 14, 299, 299 n.; the Vāhrits as the breathings, 15, 49; Prāṇa, Apāna, Vyāna form the body of the Self, 15, 55, 308, identified or connected with the quarters, 15, 160, 338-40; the origin, entry, place, the fivefold distribution (Apāna, &c.), and the internal state of the Prāṇa, 15, 276-8, 293 sq., eating, a sacrifice to the P., 15, 312; are born of the mind, 26, 39; identified with deities, 26, 39; 41, 273; grahas are the vital airs, 26, 298 sq., 301, 419-21, 424; created seven persons or souls, 41, 144, 144 n.; assuming the form of a bird, the P. became Pragāpati, 41, 157, 157 n.; in-breathing and out-breathing protect life, 42, 49 sq., 52 sq., 57, 60;

bricks of the fire-altar identified with P., 43, 60, 82, 90; up-breathing and in-breathing identified with full and new moon, 44, 31; fore-offerings and after-offerings represented as out-breathings and off-breathings, 44, 43, 43 n.; navel the channel of central breathing, 44, 58; Mitra is in-breathing, Varuṇa is off-breathing, 44, 269; oblations to in-breathing and off-breathing, 44, 378.

#### (c) THE P. AS ORGANS OF SENSE AND ACTION.

In dreamless sleep the P. become absorbed in the prāṇa (breath) alone, 1, 58, 307; the quarrel of the P., viz. breath, speech, eye, ear, mind, 1, 72-4; 8, 207; 15, 201-4, 274 sq.; 34, lxx, 304; 38, 88 sq., 186 sqq., 200, 211, 215, 309; 48, 572, 574, all senses are breath, therefore they are called the P. or breaths, 1, 74; 15, 97 sq.; 48, 577 sq.; meditation on P. as identified with the hymns of the Rig-veda and their poets, 1, 214-18; after having become one, the P. perceive speech, form, sound, thought together, but breath alone is self-consciousness, 1, 294 sq.; absorption of the other P. into breath, at the time of death, 1, 295 sq.; 15, 126; the seats of the P., 7, 285; the P., the tongue, the mind, and the qualities of goodness and passion make up the manifestations as individual entities, 8, 292, 292 n.; offerings to the P. (breath, speech, &c.), 15, 210 sq.; 44, 504, 506; prāṇa, vital air, a generic name denoting the sense-organs, and the manas, 34, lix, 261, 269 sqq.; 38, 65 n., 93 sq., 96; their origination, 34, lix; 38, 74-9; 48, 568-70; they are minute, 34, lix; 38, 84; 48, 572 sq.; are superintended and guided in their activity by special divinities, they are independent principles, not mere modifications of the chief vital air, 34, lix; 38, 91-6; 48, 586 sq.; do not depart from the body, 34, cxii; the word 'person' applied to them, 34, 261; the instance of the P. illustrates the identity of cause and effect, 34, 342 sq.; the individual soul is the sustaining principle of the P., 34, 361; 38, 367 sq.; difference of scriptural

- statements regarding them, 38, 3, 74-9; called *graha*, seizers, 38, 79, 83; although guided by divinities, are yet connected with the individual soul, 38, 92 sq.; are not functions of the chief vital air, 38, 94, when a new body is obtained, they also go from the old body to the new one, 38, 105; at the time of death the P. go to the other gods, 38, 105 sq.; do not depart from the embodied soul of him who knows Brahman, 38, 372 sq.; are *Rishis*, 41, 143, 333; 43, xxi n., 60, 122, 174, 185; 48, 568 sq.; *Pragâpati* produces creatures by union with the P., the life-sustaining gods, 43, 32, 34; put into the body of Agni (the fire-altar), 43, 51, 54-61, 90 sq., 136, 138-44, 149, 209-12, 214, 220; identified with Agni, 43, 70; assist *Pragâpati* in the creation, 43, 72-6; are the highest of all this universe, 43, 149; the *Sāmans* are P., and the P. are immortality, 43, 177 sq.; are the gods among the gods, 43, 185 sq., 304; are the immortal element, 43, 220; food conveyed to them, 43, 347 sq., mind, speech, and the other P., 43, 376-9; work incomplete without P., P. incomplete without work, 43, 379; the mouth is the extreme end of the P., 44, 76; speech, breath, eye, and other P., 44, 174; imperishable are the P., 44, 174; the sacred fires identified with them, 44, 190; the bearer of P., i.e. the individual soul, 48, 298, 554 sq.; the rule of the soul and the presiding divinities (Agni, &c.) over the P. proceeds from the will of Brahman, 48, 575-7; all P. are 'organs' except the vital breath, 48, 577 sq.; soul, when passing out from the body, followed by the P., 48, 586. *See also* Organs, and Senses.
- Prāṇasamvāda**, Sk., the quarrel of the senses, 1, 72 n.; 34, lxx. *See also* *Prānas* (c).
- Prāṇata** Kalpa, the tenth world of the gods, 22, 271.
- Prāṇava**, t.t., the drawing out of the syllable Om, *see* Om.
- Prāṇavidyā** or *prāṇasamvāda*, t.c., 1, 72 n., 234 n., 236; 34, lxxviii; 38, 200 sq., 212. *See* *Prānas* (c).
- Pranîṭāñ**, *see* Water (b).
- Prāptasena**, the 44th *Tathâgata*, 49 (ii), 6.
- Prasâstrî**, *see* Priests (a).
- Prasenagit**, king of Kosala, 19, 213, 213 n., 230-40.
- Praskazva Kânva**, author of hymns addressed to matutinal deities, 46, 37, 39, 42 sq.
- Prasna-upanishad**, quoted, 8, 20 and notes on 65, 79, 81, 123, 152, 166, 176, 259, 271, 390 sq., 34, xlii; 38, 428; 48, 778; translated, 15, xlii sq., 269-84.
- Prasnavâhanaka**, Kula of the *Kauṅkika Gana*, 22, 292.
- Prâṇiputra** *Āsurivâsin*, n p., 15, 226.
- Prâṇasavana**, *see* Sacrifice (i).
- Pratâpavat**, the 2nd *Tathâgata*, 49 (ii), 6.
- Pratardana**, the son of *Divodâsa*, came to the abode of Indra, instituted the inner *Agnihotia*, 1, 283, 293 sqq.; 34, 97-9, 101; 38, 305 sq., 48, 250-4.
- Pratibimbavâda**, Sk., t.t., the doctrine that the soul is a reflection of the Self in the buddhi, 34, lviii, xcvi sq.
- Pratibodha**, the watchful divinity, or the Sage Watchful, 42, 54, 60, 571.
- Prâtibodhî**, n. of a wife of *Hrasva Mândûkeya*, 1, 253.\*
- Pratîdarsa** *Svaikna* performed the *Dâkshâyana* sacrifice, 12, 376; P. *Aibhâvata* questioned by *Suplan Sârâgaya*, 44, 239, 239 n.
- Pratîhartrî**, *see* Priests (a).
- Pratîlîna**, 'back-hurler,' the descendant of *Angiras*, 42, 73, 603.
- Pratîkopâsana**, *see* Meditation.
- Pratikramana**, *Gama* t.t., expiation of sins enjoined by *Mahāvîra*, 45, 434 sq., 434 n.
- Prâtîmoksha**, *see* *Pâtîmokkha*.
- Prâṭpiya**, *see* *Balhika* P.
- Pratiprasthâtrî**, *see* Priests (a).
- Prâtithyî**, *see* *Vadavâ* P.
- Prâtrîda**, n.p., 15, 194.
- Pratyânika**, King, oblation (at the wedding) to, 29, 32.
- Pratyavarohana**, *see* Serpents.
- Pratyekabuddhas**, the vehicle of the, 21, 10, 78-80, 88 sq.; men who covet the state of P. compared to

mean plants, 21, 126; hospitality towards P. and Bodhisattvas, 21, 318 sq.; 12, xlii; the four P., Nami, &c., 45, 35 n., 87 n.

**Pravāhana** Garvali, prince of Pañ-kāla, questions Svetaketu, 1, 15-17, 76 sq.; 12, xlii; 15, 204-9; 48, 585.

**Pravara**, see *Rshis*, and *Sacrifice* (i).

**Pravargya** ceremony, at Soma sacrifice, 38, 222-4; 41, 355; 48, 187 sq.; 44, 441-510; its history and significance, 44, xlii-1; sacrifice shattered by the death of the samrāg-cow, atonement for it, 44, 131-4, 131 n.; the names Gharma, P., Mahāvira, Samrāg explained, 44, 442 sq.; a mystery taught by Dadhyañk to the Arvins, 44, 444; to be kept secret, 44, 445, 458 n.; the P. is the sun, 44, 445 sq., 452 sq., 457, 460, 466 sq., 469, 472-4, 477, 481 sq., 484 sq., 501; he who teaches or partakes of the P. enters that life and that light, 44, 458, 468, 472, 478, 493, 504, 510; observance of P. is the same as Creation, 44, 458, 458 n., 468, 472, 478, 493, 504, 510; the head of the sacrifice, 44, 461; called Emperor (Samrāg) as distinguished from King Soma, 44, 461, 461 n.; is the wind, 44, 475, must not be performed at one's first Soma-sacrifice, and not for anybody and everybody, 44, 490; the P. is the year, the P. is everything, 44, 491, 507 sq.; sacrifices at which a P. may be performed, 44, 491; how it is distinguished from other sacrifices, 44, 491-3; arrangement of sacrificial apparatus in form of human body, 44, 499 sq.; is Agni, Vāyu, Āditya, and is all sacrifices, 44, 508 sq.; to be studied in the forest, 48, 644 sq. See also *Sacrifice* (j).

**Pravragita**, see *Pabbagita*.

**Prāyanīya**, °yeshī, see *Sacrifice* (i).

**Prayanika**, a Brahmakārin, converted by Buddha, 19, 242.

**Prāyaskitta**, Sk., t.t., see *Penances*.

**Prayasanta** Ātreya, author of a Vedic hymn, 46, 410.

**Prayers.**

(a) Indian p. in general.

(b) Indian p. for certain occasions

(c) Certain Indian p. (alphabetically arranged)

(d) Zoroastrian p. in general

(e) Zoroastrian p. for certain occasions, to certain divinities

(f) Certain Zoroastrian p. (alphabetically arranged)

(g) Chinese p.

(h) P. in Islām

See also *Charms*, *Curse*, *Exorcisms*, *Imprecations*, *Speech*, and *Spells*.

(a) INDIAN P. IN GENERAL.

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(6) INDIAN P. FOR CERTAIN OCCASIONS.

P. to secure the life of sons, and at rites of conception, childbirth, &c., 1, 49 sq., 285-8, 286 n.; 14, 273, 15, 220-4; 29, 46-57, 180-6, 287, 290-300, 394-9; 30, 52-63, 208-18; for a man when his end approaches, 1, 52 sq., 261, 313 sq., 313 n.; 15, 199 sq.; hymns to be recited at the Mahâvratâ ceremony, 1, 157-72, 176-99, 202-4; at rites connected with the study of the Veda, 1, 246; 29, 143-50, 218-22, 322 sq., 325, 368; 30, 73-8, 161, 242 sq., 245 sq.; recited by a man who, speaking in an

assembly, does not please, 1, 264; to the Prânas, 1, 281 sq.; 14, 262-4, for travelling and returning home from a journey, 1, 288; 29, 96-8, 231; at expiatory rites, 2, 85 sq., 275 sq. and n.; 7, 153-5; 14, 250-2; 15, 312; 25, 272, 272 n., 330 sq. and n.; 44, 179-81, 188 sq., 191-6, 206-11; addressed to Rudra and his hosts, 2, 96; 12, 440-3; 29, 255-9, 352-4; 30, 92 sq., 221-4; daily p., 2, 105; 25, 151 sq.; 30, 19-22; at the Vaisvadeva ceremony, 2, 106-9, 106 sq. n., 109 n.; of a teacher, 2, 114; 15, 47 sq.; to the dead at funeral oblations and rites for the manes, 2, 138 n.; 7, 86, 86 n.; 11, xli sq.; 12, 364-9, 426-36; 14, 267-70; 25, 123; 29, 103 sq., 107, 109-11, 206 sq., 239, 241-3, 246, 251-5, 355-7, 355 n., 421-4; 30, 106-13, 225-36; 44, 205, 430-4, 437-40; to be recited inaudibly by the hermit, 2, 157; twilight devotions (sandhyâ), morning and evening p., 2, 187, 187 n., 7, 116 sq., 229; 12, 344 n.; 14, 126 sq., 163, 245-9, 246 n.; 25, 42, 44, 48 sq., 70, 70 n., 143, 252; 29, 74, 225 sq., 286 sq.; at penances, 2, 279, 287, 289-301, 289 n., 291 n., 295 n.; 7, 88, 93, 97, 121, 149, 151, 161, 165, 175 sq., 178 sq., 181-6; 14, 102 sq., 110 sq. and n., 116 sq., 120, 122, 125-9, 132, 134 sq., 215-17, 222, 294-302, 304-6, 316-22, 327 sq., 330; 25, 44, 48 sq., 63, 439, 451, 457, 459, 459 n., 467, 470, 476, 476 n., 479-82; 29, 287 sq.; for bathing, 7, 205-7, at the worship of Vishnu, 7, 208-10; p. muttered at sacred places confer eternal bliss, 7, 256; at rites for the protection of cattle, 7, 261 sq.; 29, 99-101, 215 sq., 258 sq., 354; 30, 87 sq., 184-6; 42, 143-5, 150, 303 sq., 351 sq., 359-61, 412-14, 490, 493; in praise of Vishnu, Indra, and Brîhaspati, 7, 266; at Soma sacrifices, 12, 11, &c.; 26, 54, &c.; 42, 18, 562; at the preparation of the sacrificial fires, the Agnihotra libations and other rites of fire-worship, 12, 275, 293, 298, 298 n., 300-2, 307 n., 317-22, 335-7, 346 n., 349-60, 389 n.; 29, 133 sq., 30, 201-3, 267; on taking the vow of abstinence, 12, 3 sq.; at

the choosing of priests, 12, 6 sq.; 29, 193-7; at preparatory rites to a sacrifice, 12, 7 n., 11-175; special p. for Brāhmanas and Kshatriyas, 12, 35, 35 n.; p., rites, and knowledge of rites by which a sacrificer defeats enemies, 12, 35-7, 53, 57 sq., 66, 69, 97, 113, 130, 132 n., 139, 149 sq., 154 sq., 158 sq., 171, 182, 199, 236 sq., 269 sq., 298 sq., 340, 409, 416 sq.; 26, 119, 123, 142 sq., 171, 217, 243, 251 sq., 255, 262, 433; 41, 53 sq.; for new and full moon sacrifices, 12, 175-273; 29, 173-5; 42, 18, 559; benedictions for offspring, cattle, long life, health, and prosperity, 12, 226 sq.; 42, 47-63, 81, 220, 306 sq., 309, 341 sq., 364 sq., 381, 383, 455, 551 sq., 569 sq., 573, 623, 625, 668 sq.; 43, 108 sq., 109 n.; Hotṛ invokes blessings on the sacrificer, 12, 248-56; at the Varuṇapraghāsa sacrifice, 12, 397-407; for the ceremony of adoption, 14, 76, 76 n.; at the readmission of an outcast, 14, 78; at rites of purification, 14, 160-2, 161 sq. n., 191, 195 sq.; 25, 183, 183 n., 188; to the sun for a sick person, 14, 215; invocations to gods, Rishis, &c. &c., at the Tarpana, 14, 252-6; enjoined for ascetics, 14, 275-83; on departing from one's home, 14, 286, 289; at rites securing success, 14, 323, 333; at the horse-sacrifice, 15, 123 sqq.; 44, 276-82, 282 n., 287 sq., 292-5, 297 sq., 304 sq. and n., 311-14, 316-36, 329 sq. n., 348 sq., 351-3, 356-9, 375-52 (Stotras and Sastras), 384-7, 391, 394; to Agni, Vāyu, Āditya, and Brahman, 15, 334 sq.; certain hymns connected with certain quarters, 15, 338-40; Buddha receives the Getaṇa with a p., 19, 231, 231 n.; hymns in praise of Buddha, 19, 352 sq., 357-9, 362-4, 368-70, 49 (11), 162, 164; recitations of Bhikkhus as a protection to Buddha when his life is threatened by Devadatta, 20, 246 sq.; praises of Śhāviras, 22, 295; at meals, 25, 39 sq., 170, 173 sq.; morning p., 25, 153; 29, 19 sq.; at wedding rites, 25, 195 sq., 195 n.; 29, 21-46, 164 sq., 167-71, 277-90, 380-5, 30, 42-52, 187-99,

33, 165; p. that destroy poison, 25, 251; at the Dikshā, 26, 5-11, 14, 16-29, 33 sq., 37 sq., 41-5; 44, 122; at hair shaving or cutting, 26, 6 sq., 7 n.; 29, 301-3; at animal sacrifices, 26, 162-217; 29, 176-8; at domestic ceremonies, 29, 19, &c., 30, 19, &c.; at the Upanayana ceremony, 29, 61-8, 188-93, 304-8, 400-2; 30, 64-7, 142-60; 44, 86 sq.; addressed to Agni, 29, 75 sq.; 42, 18, 559; 46, 1, &c.; at ceremonies relating to the Brahmatārṇ, 29, 75 sq., 90-2; at house-building rites, 29, 92-6, 213-15, 345-9; 30, 123 sq., 204-7; 42, 140 sq., 343-8; at agricultural rites, 29, 98 sq., 126 sq., 215, 331-8; 30, 93 sq.; 42, 141 sq., 486, 499, 541; at the Ashvakās, 29, 102-5, 206 sq., 341-4, 417-24; 30, 98-110; for the ceremony performed when crossing water, 29, 127; for serpent worship, 29, 127-32, 201 sq., 204 sq., 257, 327-30, 338-41; 30, 90 sq., 94-6, 237-41; for the consecration of tanks, wells, ponds, and gardens, 29, 134-6; to avert evil omens, 29, 136-40, 224-6, 231; 30, 81, 180-4; recited before the performance of a sacrament, 29, 164; at the reception of guests, 29, 198-200, 273-6; 30, 129-31, 171-5; on mounting a chariot, and the like, 29, 209-11, 362-6; at the Samāvartana, 29, 228 sq., 313-16; 30, 83 sq., 162-71; for averting danger and misfortune, 29, 231-3, 247-50, 366 sq.; 30, 118 sq., before battle, 29, 233-5; at connubial intercourse, 29, 290; to Indra and the Maruts, 29, 331 sq.; to the waters, 29, 349 sq.; to prevent a servant from running away, 29, 351; to Kāma or Lust, 29, 362; for one who cannot pay a debt, 30, 113; for the obtainment of special wishes, 30, 114-20, 124-8; 43, 340; for various magic and auspicious rites, 30, 176-9; to the moon, 30, 179; charms against diseases, 30, 219 sq.; 42, 59-62, 339, 341, 406, 456, 473; for rain, 32, 181; for health and wealth (śam yōb), 32, 193 sq.; at ordeals, 33, 105 n., 106 sq., 106 n., 108 n., 109 sq., 111 n., 113-16, 119 sq., 253-5, 258-61, 319, 319 n.; recited by a widow, 33, 381; at the Vāga-

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(c) CERTAIN INDIAN P. (ALPHABETICALLY ARRANGED).

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91, 113, 118, 127 sq. and n., 274, 376; 43, 246, 252, 252 n.; 44, 152 sq., 156-9, 163-7, 170 sq., 395-401, 405, 418-20; Sâmans and Stomas, used at the Agnikâyana, 43, 4-14, 20, 26, 43, 59-70, 77-81, 85, 92-4, 100, 143-6, 192, 217 sq., 220, 319; seven Stomas, 43, 277, 314; all the gods, &c., all the Stomas (hymn forms), all the *Prishthas* abide here on new moon day, 44, 2; the *Subrahmanyâ* litany, 25, 351, 351 n.; 26, 81-3, 230 n., 455; the *Sûdadobas* verse, 1, 187-93, 194 n.; 41, 301, 305-7, 307 n., 316, 322, 348, 354, 366, 369, 376, 379, 381, 383, 386, 389, 393, 396, 398, 407; the *Sûktavâka*, 44, 37, 42-4; he who knows the *Sûryâ* hymn shall receive the bride's shift, 29, 38, 171; *Uttara-Nârâyana litany* at the Purushamedha, 44, 412; the *Vasvadeva* hymn at the Mahâvrata ceremony, 1, 197-9; the *Vâmadevya* hymn, 8, 277, 277 n.; knowledge of it, 38, 310; the *Vâtsapra* hymn and rite at the building of the altar, 41, 261, 283-90; 43, 298, *yâgyâs*, see above *anuvâkyâs*. See also Mantras, Sacred syllables, Sâman, Sâvitṛi, Uktha, Veda, and Yagus.

(d) ZOROASTRIAN P IN GENERAL.

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182, 182 n., 192, 192 n., 207, 477; when and why p. should be addressed to angels and archangels, 5, 312-14; inward p., 5, 321; 18, 134, 134 n., 135 n.; 37, 332; must be properly recited, not mumbled, 5, 327 sq., 370 sq., 370 n.; 24, 106; 37, 479 sq.; mystic signification of Gâthas and other p., 5, 352-69; how men are led to meditation and p., 18, 124, 124 n.; the sacred girdle a token of worship at p., 18, 124 sq.; prostrations during p., 18, 124 n.; 'the precinct of p.,' the place used for a ceremony, 18, 163; sin of not repeating the full grace before drinking, 18, 233-6, 233 n.; blessings and curses in word and thought, 23, 12, 12 sq. n., 20; the awful cursing thought of the wise, a genius, 23, 136, 153, 170, 191; the power of p. or spells against Daêvas and other fiends, 23, 160-2; 31, 382; blessing and curse, gâthas, p., and spells worshipped as deities, 23, 285; 31, 200, 206, 211, 217, 221, 226, 227 sq., 293-5, 326 sq., 331, 337, 340, 349, 361, 363 sq., 381 sq.; how the homage and glorifying of the sacred beings are to be performed, 24, 95 sq.; good works of no use unless performed with the authority of p., 24, 266 sq., 267 n.; 'the metric feet of zealous worship,' 31, 174; a p. of Zarathustra, 31, 230; p. and sacrifices offered to the gods, 31, 350 sq.; effectual invocation, 37, 196; those who pray become righteous, but not if they are wishful sinners, 37, 197; benefit of the liturgy, 37, 240 sq., 248, 333; perfection of p., 37, 298; the words of Zarathustra the best p., 37, 397.

(c) ZOROASTRIAN P. FOR CERTAIN OCCASIONS, TO CERTAIN DIVINITIES.

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(f) CERTAIN ZOROASTRIAN P.  
(ALPHABETICALLY ARRANGED).

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(d) RELATIVE VALUE OR WORTHLESSNESS OF S., SYMBOLICAL S.

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Mâra tempts Buddha with a religious life and performing s., 10 (ii), 69; Buddha's discussion with Bhāradvāja on s., and those who are worthy of s., 10 (ii), 74-9; classed with divination, witchcraft, and other 'low arts' and 'lying practices,' forbidden to the Bhikkhu, 11, 196, 199; rejected as belonging to worldly existence, 13, 138; prayers and Veda study equivalent to s., 29, 159 sq.; the gifts to Ahura are the actions of the pious, 31, 80, 83; truth better than a thousand horse-s., 33, 93; a son is better than a hundred s., 33, 93; superiority of asceticism to s. shown, 45, 55 sq.; the 's.' of the monk described, 45, 55 sq.; what the true s., and true Brāhmanhood consists in, 45, 136-41; being causes of sin, s. cannot save the sinner, 45, 140;—performed in thought only by a man living in the forest, 1, 51 sqq., 51 n.; there are two ways of the s., by mind and by speech, 1, 69; 38, 57; five 'libations' of the Devas on the five 'altars': heaven, Parganya, earth, man, woman, 1, 78 sq.; 38, 103; *the first food which a man may take is in the place of Homa*, 1, 89; fired by hope does memory perform s., 1, 119; what people call s. is really abstinence (brahmacarya), 1, 131; breath in speech offered, 1, 266; oblations of ghee offered to the deities Speech, Breath, Eye, Ear, Mind, and Knowledge, 1, 281 sq.; allegorical s. of the Prānas or senses, 8, 61, 260 sq., 276 sq.; 14, 138; 15, 91; s. of Brahman with Brahman in Brahman, 8, 61; Gapa (silent meditation) the chief of s., 8, 89, 89 n.; the s. of concentration of mind, 8, 279 sq.; by performing a mental s. at which meditation is the fire, truthfulness the fuel, patience the oblation . . . ahimsâ the sacrificial cake . . . a wise man goes to heaven, 14, 139; offering to the Vital Airs or to the soul, 14, 262-4, 266, 280, 299; eating represented as a s. of the Self to the Self, 15, 312 sqq.; by protecting his subjects the king performs a kind of sacrificial session, 25, 307; judicial proceedings compared with s., 33, 298;

Dhamma-yūpa, the 'sacrificial post' of truth, and the s. of truth, 35, 35; meditation as a mental s. on the altars of mind, speech, &c., 43, 375-80; 48, 668-73; libations to Mind and Speech, 44, 28, 28 n., 32.

(e) THE S. AND THE GODS.

To whatever deity an oblation is offered, hunger and thirst are co-partners in it, 1, 240; offerings to Vishnu, 7, 208-11; Lakshmi resides in s., 7, 299; *the Creator, having in olden times created men together with the s., said: 'Propagate with this... Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the s, the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief'*, 8, 53; place of Agni, Indra, and Virve Devās, in different s., 12, xviii sq. and n.; gods subsist on s., that is their food, 12, 66 sq.; 32, 303; 41, 1; 43, 12; 44, 22; 46, 283; gods rejoice about Zarathustra's birth, at the prospect of receiving s., 23, 202; gods consume offerings through the mouth of a Brāhmana, 25, 25; fire (Agni) carries the offerings to the gods, 25, 167; 43, 124; s. to Pragāpati performed by the ascetic, 25, 205; invisible is the s., invisible are the gods, 26, 18 sq.; gifts offered to Ahura in return for his blessings, 31, 83; who is the God to whom we shall offer s.? 32, 1 sq., 11-13; to the Maruts, 32, 106, 126, 154, 209-11, 272, 279, 286-8, 295-7, 305, 312 sq., 334, 364, 373 sq., 379, 386 sq., 390 sq., 401, 408-13; s. to Agni and the Maruts, 32, 352-4; to Rudra, 32, 422 sq.; to Vāta, 32, 449; a god may divide himself into many forms and enter into relation with many s., 34, 200; Gandharvas devour oblations, 42, 33 sq., 410 sq.; Indra protects the s., 42, 214; oblations to Kāma, 42, 220 sq.; the s. is the self of all beings, of the gods, 43, 103, 216; 44, 504; *for whatever deity an oblation is prepared that is a deity, but not one for whom no oblation is prepared*, 43, 207, 240, 245 sq.;

offerings to the gods, compared to tribute brought by the people to the king, 44, 38; Soma-s. divided among Vasus, Rudras, and Ādityas, 44, 443; Agni and s., 46, 1, 6 sq., 8, 13, 31-3, 92, 108-10, 129 sq., 206, 380; offerings of ghee made to Agni, 46, 3, 6, 92, 386, 397, 423; 'let us sacrifice to the gods, if we can,' 46, 17; Agni assists at the s., 46, 22, 24, 95, 100, 138, 153, 194, 279, 391; gods and goddesses sit down on the sacrificial grass, 46, 24, 153 sq., 289, 391; Agni, the beautifier, the beacon of s., 46, 37, 52; Agni watches s., 46, 96, 137; Narāyana mixes the s. with honey three times a day, 46, 153; Tanūnapāt invoked to measure out the s., 46, 153; by s. men make Agni their father, brother, son and friend, 46, 187; Agni identified with sacrificial food, 46, 293, 295; Agni goes thrice round the s., 46, 340, 360; worshipper prepares food for Agni thrice a day, 46, 354; Asvins invited to s., 46, 358 sq.; Agni with all the gods invited to the sacrificial feast, 46, 418; s. offered to Agni and other gods, please the highest Person, 48, 155; gods come to the s., 48, 330 sq.; God, in the form of gods and pitṛs, enjoys s., 48, 411 sq., 487; are nothing else but means to propitiate deities, 48, 626; offerings made to Buddha, 49 (1), 166.

(f) THE SACRIFICER AT S. IN INDIA.

Dreaming of a woman during s. forbodes success of sacrificer, 1, 76; wife's share in performance of s., 2, 126, 126 n.; 25, 78 sq., 342-4; 41, 31 sq., 65; 44, 313, 321-3, 349, 472; *see also* Wife (a); women, children, and persons not initiated, must not offer s., 2, 139, 186, 270, 270 n.; 7, 111; 25, 161, 166; permitted for all castes in times of distress, 2, 211 sq.; s. of hermits, 2, 156 sq.; 8, 362; 10 (ii), 184; 19, 76 sq.; 25, 199 sq.; persons (women, multitude of men) for whom a Brāhmana should not perform s., 2, 257; 7, 252; 14, 219, 219 n.; 25, 103, 106, 106 n., 161; 29, 224 sq.; 33, 87; 42, xl n., li; sin of sacrificing for unworthy persons, 2, 274;

7, 136, 155, 178 sq.; 14, 115, 122, 130, 239, 310; 25, 442; no impurity for those engaged in s., 7, 92; 14, 102; 25, 185; crime of killing one engaged in a s., 7, 133 sq.; s. at the ceremony of entering the order of ascetics, 7, 279; 14, 275-8; s. performed by the wicked, are s. only in name, 8, 116; lord of s. is the sacrificer, 12, 15, 44, 187; 26, 378; sacrificer is the victim, 12, 49 n.; s. is a man, i.e. represents the sacrificer himself, 12, 62, 78 sq., 78 n.; 26, 25, 25 n., 126 sq., 135, 139 n., 148 sq., 248, 248 n., 357 n.; 44, 298, 484, 504; the god and the sacrificer barter food and drink, 12, 416; Snātaka must not go to a s., except as a priest, 14, 62; 25, 138; in so far as man sacrifices, he is the Devas, 15, 90; mortal sinner excluded from s., 25, 384; gods accept the offerings only of Brāhmanas who are purified by austerities, 25, 479; sacrificers caused by Goodness, 25, 495; foot of sacrificer used for measuring the high altar, 26, 119; Maruts sacrifice on the height of heaven, 32, 325, 328; one about to offer s. must not be arrested, 33, 18; one who makes illicit s. cannot be a witness, 33, 87; performed separately by a divided family, 33, 370 sq.; animals, gods, and Rishis do not perform s., 34, 197 n.; Śūdra unfit for s., 34, 224; performed even by priests who do not know the divinities of the s., 38, 254; sacrificer is Indra, 41, 13, 18; 43, 94; 44, 245; sacrificer, sprinkled with remains of offerings, 41, 38; Agni is the sacrificer, 41, 212; 43, xv sq., 146 sq., 186, 197, 201, 253, 262; s. and sacrificer invoked as divine beings, 42, 161; mystic connexion between s. and sacrificer, 43, xvi sq., 94, 279 sq.; 44, 26 sq., 38; sacrificer flies up to heaven in shape of the altar, 43, xxi sq.; sacrificer is Death, 43, xxiii; gods do everything with praise and s., 43, 73; sacrificer thrust out from his world by wrong procedure at s., 43, 94; sacrificer is with the *Vive Devās*, with the gods, 43, 124, 202, 270; never-ending circle. sacrificer — gods — cow — sacrificer,

43, 221; Agni-consecration of sacrificer, 43, 225-9; sacrificer the body of s., the priests its limbs, 43, 280; 44, 236; God offered s. to one another, Asuras into their own mouths, 44, 22; when the Rishis were performing s., the Gandharvas came nigh and criticized it, 44, 29; death of sacrificer, 44, 197-205; the burning of the dead sacrificer in his fires, a s., 44, 204; the s. prospers through the priests, through the s. the sacrificer, 44, 231; sacrificer in heaven, 44, 231, 259, 303; *whosoever sacrifices, sacrifices after becoming, as it were, a Brāhmana*, 44, 348; sacrificer or presser of Soma, 46, 325; knowledge of s. only required of householders, 48, 698.

(g) SCIENCE OF S. IN INDIA (S. AND THE VEDA, S. AND HIGHER KNOWLEDGE, S. PERSONIFIED IN MYSTICISM AND LEGEND).

The s. is founded on, contained in, as great as the triple Veda, 1, 2 sq., 38 sq., 112, 114; 30, 317 sq., 323-5, 41, 139 sq.; depends on the syllable Om, 1, 2 sq., there is no s. corresponding to the Atharva-veda, but the *Ithāsa-purāṇa* takes the place of it, 1, 39 sq. and n.; the portion of the alms which the Brahmacārin gives to the teacher is his daily s., the teacher representing the deity, 2, 14; Veda recitation an everlasting s. to Brahman, 2, 45 sq., 25, 49; Veda-study to be interrupted on the occasion of a s. to men, 2, 263, 263 n.; Vedas always concerned with s., 8, 54; studentship compared to a sacrificial session, 14, 156; 29, 305, 305 n.; 44, 49; Vedic texts on s. to be studied, 25, 213, 213 n.; the texts belonging to whatever s. he repeats, that s. a man is considered to have offered, 29, 220; every s. must be preceded by the knowledge of the Rishi of the mantra used, 34, 213 sq.; the s. is of Virāṅ, of Gāyatri, nature, 44, 153 sq.; Apri hymns and the s., 46, 8 sqq., 153 sqq., 179 sq., 198 sqq., 236 sqq., 377 sq.; depends on the three fires and is revealed in the Veda, 48, 285;—s. is more powerful when



joined with knowledge, 1, 3, 36, 36 n.; whatever is acquired for the next world by s. perishes in the case of him who knows the Self, 1, 127; performance of s., followed by a desire for knowledge, 1, 200 sq.; s. and Brahman, the twofold path, knowledge of Brahman being the true path, 1, 201, 201 n.; 8, 60-2; Krishna worshipped by the s. of knowledge, 8, 83 sq., 130; required as conducive to knowledge, 8, 147; 15, 41 sq., 179, 287; 34, lxxv; 38, 306-9, 313-15, 327 n.; 48, 9 sq., 699, 709-12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30-3; 43, 389 sq.; *understanding performs the s., it performs all acts*, 15, 57; 48, 555; relative value of s. and knowledge of the soul, 25, 501-4 and n.; 34, cvii; Vikalpa, an optional proceeding in the details of s. not allowed in the *Gñānakānda*, 34, xi, meditations on subordinate members of the s., 34, lxxvi, 199; 38, 192, 192 n., 222-5, 252-6, 281 sq., 320 sq., 345-9; 48, 664 sq., 675-7, 682-5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; *such, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them*, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688; —man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vāyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the Brāhmī-*upanishad*, 1, 153; fivefold is the s., 1, 223; 12, 16, 16 n., 142, 192, 280; 15, 91; 26, 24, 70, 88, 166, 241, 306, 390; 41, 249; 44, 125, 154, 405, 452 sq.; everything exists through s., 2, 214 sq. n.; 26, 155; s. represented as Vishnu, 7, 1-3, 9, 294; 44, 442; created, 8, 53, 120; 25, 12, 12 n.; 42, 225; 43, 403; Krishna identical with all s., 8, 83, 83 n.;

identical with Purusha-Pragāpati, 12, 8; 44, xviii, xx, 22, 454 sq., 484, 506; legends of the gods and the personified s., 12, 23, 140, 160-2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dikshā, all s. and sacrificial fees come from the Highest Person, 15, 35; at the offering of which libation do the waters speak with a human voice? 15, 205, 207 sq.; Prāṇa and the s., 15, 275, 280; legend of Yagña and Vāk (S. and Speech), 26, 30-3; the outbreathing of s. personified in Soma, 26, 248, 248 n.; represented as a bird, 26, 264 sq.; S. (personified) is long-lived through sacrificial fees, invoked to give long life to the new-born child, 29, 294; has seven threads, 32, 253; s. supports the earth, earth the seat of s., 42, 199-201, 203 sq.; sacrificial rites symbolical of cosmogonic and theosophic theories, 43, xiii-xxvii; creation originating from s., 43, xiv; *primatevals.* of Purusha or Pragāpati, 43, xiv sq.; Yagña or S. a Gandharva, 43, 232 sq.; all s. are a hundred and onefold, 43, 325; fire is the womb of the s., 44, 3; homage to the S. (personified), 44, 29; personified, its head, breath, eyes, &c., 44, 35-7, 124; the S. is the Year, 44, 38 sq., 154; the s. is cattle, 44, 116; how is it that S., Man, and Pragāpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 240; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rita (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 48, 643 sq.

(b) INDIAN DOMESTIC (GRHYA) S.

Oblations of ghee offered by one who wishes to become dear to any man or woman, 1, 282 sq.; *there are five great s., and they, indeed, are great sacrificial sessions,—to wit, the s. to beings, the s. to men, the s. to the Fathers, the s. to the gods, and the s. to the Brahman*, 2, 47 sq. and n., 201,

217; 7, 193 sq., 211-17; 8, 216, 358; 14, 256 sq.; 25, 87-97, 127 sq., 132, 198 sq.; 29, 217, 271, 271 n., 319, 30, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirṛiti like a Pākayagñas, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vairavadeva ceremony, burnt-oblations and Bali-offerings made from the daily meals, 2, 104-9, 202 sq.; 7, 146, 192 sq., 220; 8, 216; 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84-7, 89 sq., 133, 161 sq., 290 sq., 319-21, 387 sq.; 30, 22-5, 266 sq.; reception of a guest represented as a s. to Pragāpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 30, 132; Sūdra may offer the Pākayagñas, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22-32, 34 sq., 37, 41-4, 167-71, 279-83, 287-9, 380-5; 30, 45-52, 187 sq., 190 sq., 196-8, 253, 259-68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pākayagñas, 7, 183 sq and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 30, xv sq., xxii-xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 206 sq.; by bathing he becomes entitled to perform the offerings to the Visve Devās, 7, 207; domestic s. on the Parvan or new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172-6, 290, 389-93; 30, 27-40, 196, 265, 332-8, 345, 361-3, 42, 559; 46, 108, 111; at the letting loose of a bull, 7, 261; 29, 353-5; oblations in the fire with prayers addressed to Vishnu on the full moon day of the month Pausa, 7, 266; Brahmacārin must offer s. to the fire, and make libations of water

to satisfy the deities, 8, 360 sq.; Kāmyeshṇis or s. for the fulfilment of a special wish, 12, 97 sq., 143, 163 sq.; 29, 223 sq., 226, 426-8, 431 sq.; 30, 114-20, 124-9, 177 sq., 267, 356 sq.; 12ā connected with the Pākayagñas, 12, 214, 214 n., 218, 220, 230; at ceremonies connected with study of Veda (Upākaraṇa, Utsarga, Anupravakāṇya), 14, 63; 29, 73 sq., 112 sq., 191, 221-3, 321 sq., 405; 30, 74-6, 75 n., 161, 242, 266 sq.; burnt-offerings at the ceremony of adoption, 14, 76, 335 sq.; daily libations to gods, Rishis, and manes, 14, 238; 25, 62; 30, 246; the Tarpana or satiating of gods, Rishis, &c., with water libations at the end of course of Veda-study, 14, 252-6; 29, 3 sq., 115, 120-3, 149, 219 sq., 223, 325; 30, 79, 243-6; s. to be performed on entering a new mode of life, 14, 285 sq.; as rites securing success, 14, 323, 331-3; all s. are useless without the Vairavadeva ceremony, 15, 31; Sthālipāka offering connected with conception, 15, 220; interpreters of dreams make offerings (bali) to the house-gods, 22, 245; offerings to house-gods made at birth ceremonies, 22, 255; 45, 371; at Ashṭakā festivals, 25, 152; 29, 102-5, 206-9, 341-4, 417-24; 30, 97-110, libations of water to the gods, 25, 203; s. at domestic ceremonies, Vols. 29 and 30; general division of domestic s., 29, 30 sq., 159, 159 n.; at the Upanayana ceremony, 29, 61, 68, 188-93, 306, 380; 30, 64, 138-46, 158, 253, 271, 273; of a teacher on initiating a student in the secret doctrines, 29, 79; at house-building ceremonies, 29, 92-6, 213, 215, 345-7, 429 sq.; 30, 122-4, 204-6, 286; 42, 141, 344; for protection of cattle, 29, 100 sq., 410; 30, 88 sq., 185 sq.; 42, 143, 303, 360; at serpent worship (Śrāvāṇa and Mārgaśīrṣa or Āgrahāyaṇī rites), 29, 127-32, 201-5, 327-30, 338-41, 411-13, 416 sq.; 30, 89-92, 94 sq., 238-40, 287-9; on the Ārvayuga full moon day, 29, 130, 203, 332 sq., 415; 30, 92 sq.; at the consecration of ponds, wells,

tanks, and gardens, 29, 134-6; oblations made before the performance of s., 29, 164; outline of the Pākayagña ritual, 29, 172-6; connected with charms for averting danger, disease, and other evils, 29, 224 sq., 232, 432; 30, 118 sq.; 42, 17, 32, 261, 505, 519; to be performed by one who has been restored to health, 29, 236; to prevent death in the family, 29, 248-50; to Rudra to cure cattle diseases, 29, 258 sq.; Vratya-stoma s., whereby a patitasāvitrika becomes fit for initiation, 29, 312; to prevent a servant from running away, 29, 351; at the beard-cutting, 29, 380; Yagñavastu ceremony, 29, 391 sq.; 30, 37; daily and monthlys., 30, xxvii; for one who cannot pay a debt, 30, 113; Sthālipāka to Indrāni, 30, 114; at the Samāvartana, 30, 161 sq., 253, 275 sq.; at the reception of guests, 30, 174; to make husband and wife love each other, 30, 269; Īrānabali and offerings to Kshetrapati, 30, 289-91; s. to Agni and Pragāpati on the appointment of a daughter, 33, 376; oblation to the sun, the heavenly dog, to cure disease, 42, 13, 500 sq.; oblation offered to destroy evil demons, 42, 36, 64 sq., 475; oblation to save one from death, 42, 49; charm to frustrate the s. of an enemy, 42, 90, 557; for the suppression of enemies, 42, 92, 476, 495 sq.; for the welfare of a child, 42, 109; s. before battle, 42, 119 sq., 122, 128 sq., 132, 325, 439, 510, 582, 632; to allay discord among kinsmen, 42, 135 sq.; for success in trade, 42, 148 sq., 352-4; Bali offerings to the earth, 42, 207; of persons wishing to obtain a husband or wife, 42, 323, 491, 502; a shepherd's s. to Indra, 42, 367; Bali offerings to Sahasrāksha, 42, 473; the Grāhamedhas, 43, 298; offerings to Heaven and Earth, Vāyu and Sūrya, to recover anything that is lost, 44, 347; offered to gain wealth, 46, 316 sq.; Sandhyā ceremony, an item of virtuous conduct, 48, 592;—expiatory s. for offences committed, 2, 85 sq., 86 n., 275, 275 n., 284, 287, 289-91, 293-

302; 7, 153-5, 181; 12, 398 sq., 406 sq.; 14, 58, 106, 110 sq. and n., 116-18, 120, 125, 128, 130, 134, 148 sq., 204, 211 sq., 215 sq., 217, 222, 295 sq., 297-9, 301 sq., 303-11, 318 sq., 321, 328, 330; 25, 435, 445, 445 n., 454 sq., 471, 472 n., 476 sq., 481 sq.; 29, 134, 136-40, 224 sq., 406; Vairvānari Ishhi, an expiatory s., 7, 192; 25, 435; self-sacrifice to Death as a penance, 14, 106; offerings to Sarasvatī in expiation of falsehood, 25, 272; expiatory s. for evil omens, 29, 406; 30, 81, 184; 42, 166; expiatory s. before cohabitation, 30, 197 sq.; penance for omitting half-monthly s., 30, 203; at auspicious and expiatory rites, 30, 253, 295-7; 45, 371; expiatory formula for imperfections in s., 42, 164, 528; offering on having a bad dream, 30, 183 sq.; 42, 484;—s. for the sake of cattle, *see* Cattle; connected with conception and birth of children, *see* Child (b); agricultural s., *see* Agriculture (c).

(4) INDIAN ŚRAUTA (SOMA) S. AND ITS RITES.

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- Sag-did**, Zd. t.t., 'the look of the dog,' 4, lxxii sq., lxxxi. *See also* Dog, and Funeral rites (c).
- Sages**, *see* Holy persons, Muni, *Rishis*.
- Sagga**, Pali for *Śk*, *Svarga*, *see* Heaven (d).
- Sagotra**, t.t., *see* Relatives.
- Saha**, or *Sahā*, *see* Saha-world.
- Sahadeva**, the *Pāṇḍava*, 8, 39.
- Sahadeva**, *Somaka*, son of, 46, 360 sq.
- Sahadeva Sārṅgaya**, n. of a teacher, also called *Suplan*, 12, 376; 44, 239, 239 n.
- Sahaganyā**, a nymph, 43, 106.
- Sahaka**: *Brahmā* was, in the time of *Kassapa Buddha*, a *Bhikkhu* named S., 11, 163 sq.
- Sahāmpati**, and *Agni sahaspati*, 21, 5 n.
- Saharakshas**, a messenger for the *Asuras*, 12, 110 sq.; 26, 115.
- Sahasrāksha**, worshipped at the *Tarpana*, 29, 121, 149; the thousand-eyed deity, 42, 163, 474.
- Saha-world**, in which Buddha appeared, 21, 179, 230, 232 sq., 253 sq., 321, 366; 49 (1), v, x, 52 n., 61, 102; the creatures wicked and perverse in the S., 21, 256; *Bodhisattvas* springing up from the earth, their place in the S., 21, 281-92; has ups and downs, consists of earth and mountains, 21, 394 sq. *See also* Paradise.
- Sāhm**, *see* *Sām*.
- Sahya**, one of the princes of mountains, 8, 346.
- Saibya**, n. of a warrior, 8, 37.
- Saikhshas**, t.t., novices who are still under training, striving for *Arhat*-ship, 21, 71.
- Sailāli**, n. of a teacher, 44, 393.
- Sailini**, *see* *Gitvan S*.
- Saints**, five degrees of, viz. *Arhats*, *Liberated Ones*, *Religious Guides*, *Religious Instructors*, all S. in the world, 22, 217, 278, 284; obeisance done by *Sakra* to *Ginas*, *Arhats*, &c., 22, 224 sq.; male and female s. worshipped, 31, 268, 358-60, 381; are superior to all householders in self-control, 45, 22. *See also* *Arhat*, *Ginas*, *Holy persons*, *Muni*, *Rishis*, *Theras*, and *Tīrthakara*.

- Saintship**, stages of, viz. the Three-fold Wisdom, the Heavenly Vision, Having entered upon the Stream, and the Pothugganikā Iddhi, 20, 230; degrees of s., Sotāpanno, Sakadāgāmin, Anāgāmin, Arhatship, 20, 305. *See also* Arhatship, Holy persons, and Iddhi.
- Sairima**, Airya, and Tūra, the three sons of Thraētaona, 4, lx.
- Saitān**, *see* Satan.
- Saitava**, n. of a teacher, 15, 118, 118 n., 186, 186 n.
- Saiva** ascetics, adherents of Parupati, wear the hair platted and gathered up in a knot, 10 (i), 39 n.; their doctrines, 34, 435; 45, 245 sq., 245 n.; 48, 520 sq.; theory of S. contrary to the Veda, 48, 523.
- Saivya**, *see* Satyakāma.
- Sāka**, the Nirgrantha, converted by Buddha, 19, 244.
- Sāka**, worshipped by the Snātaka, 30, 166.
- Sakadāgāmin**, t.t., Bhikkhus who on their first return to this world will make an end of sorrow, 21, 25; how the Bhikkhu may become a S., 11, 213. *See also* Saintship.
- Sakadhūma**, ruler of the stars, 42, 160, 532 sq.
- Sākalya**, meditation taught by, 1, 248 sq.; Sthavira S., 1, 257, 265; dialogue between Yāgñavalkya and Vidagdha (the shrewd) S., on the gods and the one God, 15, 139-49, 44, 115-17; Vidagdha S. says that the heart is Brahman, 15, 157 sq.; worshipped at the Tarpana, 29, 123, 141, 220.
- Sakambhara**, n. of the demon of diarrhoea, 42, 1, 445 sq.
- Sākamedhā**, t.t., third seasonal sacrifice, *see* Sacrifice (j).
- Sākapiñzi**, worshipped at the Tarpana, 29, 123.
- Sakas**, mentioned in Manu-smṛti, 25, cxiv sq., cxiv n., cxvii; degraded Kshatriyas, 25, 412.
- Sakaramukha**, a park outside the town Purimatāla, 22, 283.
- Sākāyanins**, quoted, 48, 363.
- Sākāyanya**, saint, dialogue between him and Brihadītha, 15, xlvii, 287 sq., 326-9.
- Sāketa**, n. of a great town, 10 (ii), 188; 11, 99, 247; 36, 249.
- Sākha** and Nigrodha, former births of Devadatta and the Bodisat, 35, 289 sq.
- Sakhar**, n. of a devil who takes away Solomon's ring, 9, 178 n.
- Sākhas**, t.t., 'branches' (of Veda), i.e. Vedic Schools, *see* Veda (g).
- Sakī**, wife of Indra, 19, 1; 29, 33; 42, 95, 125 sq., 503; 49 (i), 21.
- Sākiyas**, or Sakyas, or Sākya, Buddha's family, 10 (ii), 69; claim relics of Buddha, 11, 131 sq.; S. by birth, who have been heretics, may be ordained without a parivāsa being imposed on them, 13, 191; Suddhodana, king of the S., 19, 1; 49 (i), 2 sq.; princes of S. tribe become Bhikkhus, 19, 226; 20, 224-33; are renowned for pride, 20, 230.
- Sakka**, *see* Indra.
- Sakāka**: disputation between Buddha and S., the son of a Nigantba, 45, xxiii; his account of the conduct of the Akelakas, 45, xxxi.
- Sak-kid-ānanda**, Brahman defined as, 34, xcii.
- Sakra**, *see* Indra.
- Sakṛdāgāmin**, Sk. = Sakadāgāmin, q. v.
- Sakti**, Mâyā belongs to Brahman as a, 34, xxv.
- Sakti**, a woman of great Brâhmanical power, converted by Buddha, 49 (i), 194.
- Sāktya**, *see* Gauriviti S., and Parāsara S.
- Sakulya**, t.t., *see* Relatives.
- Sakuntalā**, Apsaras, conceived Bharata, 44, 399.
- Sakyamuni**, *see* Buddha.
- Sākya**, Sakyas, *see* Sākiyas.
- Sālagrām**, the sacred stone in which Hari is contemplated, 34, 114, 126, 178.
- Sāla grove** of the Mallians, 11, 81, 85, 103 sq., 122, 247.
- Sālagya**, city, in the world of Brahman, 1, 275, 277.
- Sālaka**, *see* Animals (i).
- Sāla-king**, Amitābha shines as the, 21, 417.
- Sālankāyanīputra**, n. of a teacher, 15, 224 n.
- Sālavatī**, courtesan of Rāgagaha, mother of Givaka, the physician, 17, 172 sq.

- Sālāvṛkas**, conquered by Indra, 42, 138, 306.
- Sālendrarāga**, n. of a Tathāgata, 21, 429; 49 (ii), 101.
- Sāḷka**, n. of a Bhikkhu, who attained to Arahatsip, 11, 25; Brahmā appeared to confirm his wavering faith, 11, 164; takes his stand against the theses of the Vaggian Bhikkhus, and is confirmed by a deity, 20, 401; appointed on the jury at the council of Vesālī, 20, 407.
- Sālī**, mother of Maudgalya, 49 (i), 193.
- Sālīki**, quoted by Baudhāyana, 14, xl n.
- Sallasutta**, t.c., 10 (ii), 106-8.
- Salm**, son of Frêḍān, 5, 133 sq., 133 n.; 37, 28; S. and Tūg defeated by Mānūsāhar, 24, 61; 47, 11, 11 n.
- Sālmālī** tree, in hell, with sharp thorns, 45, 94; 'my own Self is the S. t.', 45, 104; most famous of trees, 45, 290.
- Salmān**, the Persian, referred to in the Qur'ān, 6, xlvii.
- Salt**, melted in water, simile, 1, 104 sq.; the savour of the sky and the earth, also cattle, 12, 278, 278 n.; bags of s. thrown up to the sacrificer at the Vāgapeya, 41, 33 sq.; means cattle, 41, 33, 299 sq., 343; saline soil is the amnion of fire, 41, 302, 344; means seed, 44, 426.
- Saluting**, see Etiquette.
- Sālvas**, Salvas, Sālvas, n. of a people, 30, 280; 43, 344; 49 (i), 101.
- Salvation**: Buddha answers a Yakkha's question as to s., 10 (ii), 27 sq., 30 sq.; is only to be found in the three jewels, Buddha, Dhamma, and Sangha, 10 (ii), 36-40; in which one is no longer liable to be reborn, 11, 25 sq.; attained by the Mirror of Truth, 11, 26 sq.; 'decay is inherent in all component things! Work out your s. with diligence!' This was the last word of the Tathāgata! 11, 114; Buddha's teaching a scheme of s. by self-culture and self-control, 11, 142 sq.; how to obtain final s., 11, 213; 45, 355, 380; is universal for believers, 31, 93, 98; eternal s. of the saint, 31, 359; is the best thing, a sage by restraining his senses brings it about, 45, 313; only men can obtain final s., 45, 331, 331 n. See also Emancipation.
- Sālyā**, mother of Sāriputra, 49 (i), 193.
- Sām**, i.e. Sāma Keresāspa, became immortal, wounded by Nihāg, slew Dahāk, 5, 119, 119 n.; his descendants, 5, 137, 139 sq., 139 n. See also Keresāspa the Sāmān.
- Sāma**, prince, was killed by Piliyakkha, 35, 280 sq.; Devadatta born as S., 35, 288.
- Samā**, goddess of zealous devotion, worshipped, 29, 334.
- Samādhi**, Pali t.t., contemplation or meditation, 11, 145; the S. Sarvarūpadarśana (sight or display of all forms), 21, 378; enumeration of S., 21, 393 sq. See also Faith, and Meditation.
- Sāmāga**, in his field Mahāvīra reached Nirvāna, 22, 201, 263.
- Sāmaka**, son of Masyê and Masyâḍi, 47, 8.
- Samākāra**, a book of the Âtharvānikas treating of Vedic observances, 38, 189.
- Sāmān**, primaeval ruler, 47, 121.
- Sāman**, melody: meditations on the (fivefold, sevenfold) S., 1, 16 sq., 23-8; 15, 82 sq.; Stobhāksharas used in the S. hymns, 1, 22; on the different tones employed in singing the S. hymns, 1, 33 sq.; the Brīhat consists of hundred verses, and is made by Bharadvāga, 1, 189 sq., 190 n.; the Rathantara hymns, made by Vasishtha, consist of hundred verses, 1, 189 sq., 189 n.; the Brīhat is man, the Rathantara is woman, 1, 190; Stomas and S. connected with the Nishkevalya-śāstra, 1, 224-7 and n.; S. and Samhitā connected, 1, 254; S. verses represented as parts of the throne and couch of Brahman, 1, 277 sq.; Rīg-veda and Yagur-veda not to be studied while the sound of S. is heard, 2, 38, 261; 7, 125; 8, 20; 14, 66, 208; 25, 148; 29, 116, 116 n., 324; Brīhat, chief among S. hymns, 8, 90, 90 n.; are pure, 8, 145, 180; Brīhat, Rathantara, and Vāmadevyā S. in the ritual, 8, 120; 12, 196, 196 n.,

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**Samāna**, *see* Prānas.

**Samana** (Pali t.t. = Sk. Sramana), 'ascetic,' 10 (ii), x; not by tonsure and other outward acts is a man a S., but by extinction of desires, 10 (i), 62 sq., 65; (ii), 89; 35, 251 sq.; etymologized as 'a quiet man,' 10 (i), 65, 65 n., 89; pleasant is the state of a S., 10 (i), 79; four kinds of S., 10 (ii), xiii, 15 sq.; Buddha is a S., 10 (ii), xiv, 12; blessing of intercourse with S., 10 (ii), 44; Bhikkhus admonished to remove as chaff those that are no S., 10 (ii), 47; philosophical disputations among S., 10 (ii), 158, 167-70; much-talking S., 10 (ii), 177; a S. may, by intense meditation, cause an earthquake, 11, 45 sq.; S. = brāhmaṇa or Brāhmins by saintliness of life, 11, 105 n.; Sakyaṇputtiya S., the oldest name of the Buddhist fraternity, 13, xii; there are many sorts of S., 22, 128, 128 n.; Mahāvīra called S., 22, 193, 255; wandering teachers, 35, 7, 7 n.; twenty qualities of Samana-ship, 35, 230 sq.; difference between a guilty layman and a guilty S., 36, 82-4; four fruits of Samana-ship, 36, 297. *See also* Ascetics, and Holy persons.

**Samana Kolañña**, king of Kālīnga, 36, 81.

**Samānapravara**, t.t., *see* Relatives.

**Sāmanera** (Buddhist novice), Thera is always accompanied by, 11, 102 n.; disciplinary proceedings against S., who speaks against Buddha's doctrine, 13, 48 sq.; offices and ceremonies for which S. is disqualified, 13, 275, 296; 17, 269, 419; 20, 215 sq., 266; one of the seven classes of persons, 13, 303-11; Mānatta discipline for a Bhikkhu who, having committed offences, becomes a S., 17, 426, 430; struck with tooth-sticks, 20, 147 sq.; superintendent of S., 20, 223; may be left in charge of the sleeping-places, 20, 282 sq.

**Sāmañña**, 'priesthood,' 10 (i), 8 n.

**Sāmañña-phala-sutta**, Buddhist text, 10 (i), 8 n.; when and where it was spoken, 20, 377.

**Samānodaka**, *see* Relatives.

**Samantabhadra**, the Bodhisattva, mounted on a white elephant, 21, xxxi, 431-9.

**Samantagandha**, the Wind, a god, 21, 4.

**Samantakusuma**, god, pays homage to Buddha, 49 (i), 159.

**Samantaprabhāsa**, future Buddhas of the name of, 21, xxx, 198-204.

**Samāpatti**, *see* Meditation (b).

**Samappadhāna** (ñātāro), Pali t.t.,—fourfold great struggle against sin, 11, 63.

**Sāmarīy**, makes the golden calf, 9, 40 sq., 40 n.

**Sāmas** (Semites?), Thrita, the most helpful of the, 31, 233, 233 n.

**Samāvartana**, ceremony of the (student's) 'returning' (from the teacher), or the bath taken at the end of studentship, 2, 32, 8, 358; 25, 50, 73; 29, 91 sq., 223, 226-30, 312-19, 407-9; 30, 82-5, 161-75, 253, 275-7; precedes the marriage, 29, 379 sq.; setting up the domestic fire after S., 30, 14 sq.

**Samavāya**, Sk. t.t., *see* Inherence.

**Sāma-veda**, meditation on special parts of the S. ceremonial, 1, 28-33; expiatory Mantras from the S., 7, 185 sq.; sound of S. unholy, 8, 20; **Kṛishna** is the S. among the Vedas, 8, 20, 88; schools of S., 12, xxvi,

xxvin.; is sacred to the manes, 25, 148; followers of the S. quoted by Āpastamba, 30, 285; the *pranava* belonging to the *R̥g-veda* is connected with the S. meditation on the *udgītha*, 38, 282 n.; a certain mantra of the S. to be recited in the *Yagurveda* style, 48, 654. See also *Sāman*, *Udgītha*, and *Veda*.

**Sāmavidhāna**, in the *Gautama-Dharma-sūtra*, 2, 296-9, and n.

**Samaya** (annihilation) is the principal thing, 10 (ii), 167.

**Sambara**, an evil demon, 42, liv; 46, 49.

**Sāmbavya**, author of *Grihya-sūtra*, 29, 257 n.

**Sāmbavya-Grihya-sūtra**, quoted, 29, 3 sq.; its relation to *Sāṅkhāyana-Grihya-sūtra*, 29, 6-9.

**Sambhava**, n. of a Buddha-sphere, 21, 153.

**Sambhava**, n. of a *Tīrthakara*, 22, 280.

**Sambhu**, a name of the great self, or the highest Brahman, 8, 219, 332; 15, 311; 48, 667; pierced by the arrow of the love-god, 49 (i), 139.

**Sambhūta**, dialogue between *Kiṭra* and, 45, 56-61; stories of *Kiṭra* and S. in various births common to Brahmins, *Gaiṇas*, and Buddhists, 45, 56 sq. n.

**Sambhūta Sānavāsi**, n. of a *Thera*, 17, 238; joins *Yasa* in convening the council of *Vesālī*, and becomes one of the referees, 20, 394-407.

**Sambhūtavigaya**, n. of a *Sthavira*, 22, 287; his twelve disciples and seven female disciples, 22, 289.

**Samboḍhi**, the holy eightfold Path leading to, 13, 94-7. See also *Knowledge*.

**Sāmbu** *Angiras*, the *kushtha* plant, thrice begotten by, 42, 6, 678.

**Sambuddha**, the perfectly enlightened, title of the Buddha, 10 (ii), 186-8, 190, 212 sq.

**Samgaṇin**, an ascetic, converted by Buddha, 49 (i), 191.

**Samgha**, Buddhist Church, the Order (of monks): happy is peace in the S., 10 (i), 52; the thoughts of the disciples of *Gotama* are always set on the S., 10 (i), 71; those

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**Sāmgīvi-putra**, n. of a Vāgasaneyi teacher, 12, xxxii-xxxv; 43, xviii, 404.

**Samgāhā**, see Name.

**Samgāhaskandha**, group of verbal knowledge, 34, 402, 402 n.

**Samgrahītr**, t.t., king's charioteer, 41, 62, 104.

**Samhitās** or unions, the secret doctrine of the, 15, 46 sq. See also Veda.

**Samhitā-upanishad** of the Aitareya-

āranyaka, 1, 266, 266-8 n.; S., or Sāmhiti-upanishad of Taittirīyaka, 15, xxviii; of the Ātharvānas, 48, 191.

Sāmidhenī verses, *see* Prayers (c).

Samita, disciple of Sīṃhagiri Gāti-smara, 22, 293.

Samkara, *see* Sankara.

Samkārīkā Sākhā of the Kāraṇa-Gaṇa, 22, 291.

Samkhāra, Pali t.t. (Sk. Saṃskāra), plur. Samkhāṭā, one of the five Khandhas (Skandhas), meaning of the world, 10 (i), 54 sq. n.; 11, 242 sq.; all compound things, the material world, 10 (ii), x; Bhikkhu skilled in the knowledge of the cessation of the S., 10 (ii), 62, 180; 36, 336; pain arises from the S. (matter), 10 (ii), 134 sq.; transitoriness of all S. or component things, 11, 288 sq.; productions, their number, 13, 76 sq. n.; impression, affection, 34, 404 n.; 'confections', for them time is not, 35, 77, 77 n.; rise from Ignorance, 35, 79; come to be by a process of evolution, 35, 83-6.

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Sāmkṛtī Amṛtadeva, Brahmarshi and king, 49 (i), 101, 101 n.

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Sammāparibbāganīyasutta, t.c., 10 (ii), 60-2.

Sammata, Mount, Pārsva died on the summit of, 22, 275.

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Sampalita of the Gautama gotra, a Sthavira, 22, 294.

Samprati, grandson of Aśoka, converted by Suhastin, 22, 290 n.

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Samrāḡ-cow, t.t., the cow which supplies the milk for the Pravargya, 44, 131-4, 131 n.

Samsāra, t.t., the endless cycle of birth, action, and death, or transmigration, 10 (ii), x; 22, 11; 34, xxix; caused by desire, 10 (ii), xv sq.; crossing the stream of S. and conquering birth and death, 10 (ii), 89; 45, 31-5, 37 sq., he who has overcome S., is a saint, a Brāhmaṇa, 10

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- 45, 43; as merchants go over the sea, so the monks will cross the flood of S., 45, 271, 311; those who injure living beings will wander about in the beginningless and endless wilderness of the fourfold S., 45, 387; opposed to final release, 48, 71; Yoga, the remedy of S., 48, 89; *from Brāhmā down to a blade of grass, all living beings that dwell within this world are in the power of the S. due to works*, 48, 90; *the S. state consists in the possession of name and form, which is due to connexion with non-sentient matter, such connexion springing from good and evil works*, 48, 298. *See also* Life, and Transmigration.
- Samskāra**, Sk., Brāhmanical t.t., purificatory rite or ceremony, forty sacraments by which members of the three higher castes are sanctified, 2, 215-17; 8, 358, 358 n., 361; 25, 32-42, 32 n., 56; 34, 33, 227, 38, 120 n., 286, 286 n., 287 n., 347 n.; he who is sanctified by the S. but destitute of moral qualities will not reach heaven, 2, 218; prescribed for Sūdras, 2, 232 sq. n.; Sūdra shall not receive S., 14, 25 sq.; 25, 429; 34, 227; to be performed with the sacred domestic fire, 14, 236, 236 sq. n., for women without sacred texts, 25, 330, 330 n.; peace of sacred fire at S., 29, 20; oblations made before the performance of S., 29, 164; auspicious time for S., 29, 164; allowed for certain mixed castes, 33, 187, 187 n.; performed by one of undivided brothers, 33, 198 sq.; *see also* Sacrifice (b); —Annaprāsana, 2, 139; Godāna, 2, 187; the S. for a new-born child to be performed for an outcast when readmitted, 14, 78, 78 n.; Pumsavana and similar S. performed for males, 14, 105 sq. n., 106. *See also* Child (b), and Initiation.
- Samskāra**, Sk., Buddhist t.t., = Pali Samkhāra, q.v.
- Samskāraśāstra**, the group of impressions, 34, 402, 402 n.
- Sāmtanu**, lost his self-control from love, 49 (1), 138 sq., 138 n.
- Samudda-datta**, a follower of Deva-datta, 20, 251. \*
- Samudra**, father of Āsya, 44, 302.
- Samudrapāla**, a merchant's son, turned monk, 45, 108-12.
- Samudravigaya**, father of Arishthanemi, 22, 276; 45, 112.
- Samvarga-knowledge**, or S.-vidyā, 34, 224-6; 38, 19, 196.
- Samvarta**, though not following the duties of Āramas, became a great Yogin, 38, 315; 48, 704.
- Samvatya**, quoted by Āsvalāyana, 29, 257, 257 n.
- Samyadvāma**, a name of the highest Self, 34, 125, 128, 130; 48, 272.
- Samyaksambodhi** of Buddhism, and knowledge of the Self in the Upanishads, 15, 111.
- Samyamana**, *see* Hell (a).
- Samyu Bāhaspatya**, invented the sam-yos formula, 12, 255 sq., 255 n.
- Samyutta-Nikāya**, Dhamma-kakkappavattana-sutta in, 11, 139 sq.; quoted, 35, xxix-xxxi, xxxiii-xxxvi, 56, 194 sq.; 36, 55, 290, 298, 302, 319, 337, 340, 345, 354, repeaters of the S., 36, 231.
- Samyuvākas**, *see* Prayers (c), and Sacrifice (1).
- Sān**, n.p., 5, 135, 135 n.
- Sanaga**, n. of a teacher, 15, 120, 188.
- Sanaka**, a mighty being dwelling in this world, 48, 90.
- Sanāru**, n. of a teacher, 15, 120, 188.
- Sanātana**, n. of a teacher, 15, 120, 188, = Sanatsugāta, q.v.
- Sanatkumāra**, instructs Nārada about the Self, 1, 109-25; 8, 17; 34, 166 sq.; 48, 300, is called Skanda, 1, 125; Sanatsugāta the same as S., 8, 135, 141, 149 n., 150 n.; Buddha compared with S., the son of Brahmadeva, 19, 24; 49 (1), 21; a son of Brahman's mind, was born again as Skanda, 38, 235; waiting on Indra in heaven, 49 (1), 53.
- Sanatkumāra**, n. of a king of Hastināpura, 45, 60, 60 n., 85, 85 n.
- Sanatsugāta**, the Sanatsugātiya, a dialogue between him and Dhṛitarāshṭra, 8, 135 sq., 149-94; quoted, 48, 23. *See also* Sanātana.
- Sanatsugātiya**, episode of Mahābhārata, 8, 135-8; compared with Bhagavadgītā, 8, 135, 137, 142, 144-8; commented on by Śaṅkara, 8, 135,



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- Sanavāsa**, successor of Madhyāntika as head of the Buddhist Church, 19, xii, xiv.
- Sānavāsi**, see Sambhūta S.
- Sanctity**, see Ashi Vanguhi.
- Sanda**, and Marka, two Asura-Rakshas, 26, 279-84; demon harassing infants, 29, 296; 30, 211.
- Sandhyā**, see Prayers (b), and Sacrifice (b).
- Sāndhānaka**, demon harassing children, 30, 211.
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- Sāndīlya**, his teaching of Brahman, 1, 48; 34, cxv; 48, 679; see Sāndīlya-vidyā; his relation to the Satapatha-brāhmaṇa, 12, xxxi-xxxiv; 43, xviii; n. of teachers, 15, 118, 118 n., 119, 186, 187; pupil of Vātsya, 15, 227; did not find highest bliss in the Vedas, 34, 443; quoted, 41, 414; 43, 254, 279, 295, 345, 345 n.; complete S. fire-altar, 43, xviii, 167, 222, 272, 274; sum total of the wisdom of S., 43, xxiv, 400, 400 n.; pupil of Kurri, 43, 404; promulgator of the Pañjarātra doctrine, 48, 526 sq.
- Sāndīlya**, n. of a Sthavira, 22, 294, 294 n.
- Sāndīlya-vidyā**, t. t., meditation of Sāndīlya on Brahman, 1, 48 n.; 34, lxvii, lxxv, cxiv, 91; 38, 187, 214, 216 sq., 219, 233, 266; in the Agni-rahasya and in the Brihad-āraṇyaka, 48, 641 sq.
- Sāndīlyāyana**, quoted, 48, 273.
- Sāngamana**, see Anasnat S.
- Saṅgaya**, charioteer, relates to Dhṛitarāshtra the events of the battle of Kurukshetra, 8, 3, 37-43, 92, 96, 98, 130, 136.
- Saṅgaya Belatthiputta**, n. of a teacher, 10 (ii), xi, 86 sq.; son of the Belatthi slave-girl, 11, 106; 35, 8; Sāriputta and Moggallāna as followers of S., 13, 144, 148 sq.; 250 followers of the ascetic S. converted by Buddha, 13, 148-51; an Arhat possessed of Iddhi, 20, 79; his doctrine of Agnosticism, 45, xxvi sq., xxix.
- Saṅgaya**, King, converted by the monk Gardabhāli, 45, 80-8; belongs to the Gotra of Gotama, 45, 83.
- Saṅgaya**, a Brahman who met death for his son's sake, 19, 92 n.; 49 (i), 90 n.
- Saṅghādisesa**, see Sin (b).
- Saṅghapālita** of the Gautama gotra, a Sthavira, 22, 294, 294 n.
- Saṅgharakkhita** Sāmanera, when attaining to Arhatship, shook the palace of the king of the gods with his big toe, 11, 46 n.
- Saṅgharaksha**, author of a life of Buddha, 19, xxviii sq.
- Saṅghavarman**, translated the Amitayub-sūtra and Sukhāvatī-vyūha into Chinese, 49 (ii), vi, xxii.
- Sang Hū**, see 3ze-sang Hū.
- Saṅgikā-putta**, a young Brahman, son of the Saṅgika woman, 20, 125 sqq.
- Saṅgīviputra**, n. of a teacher, 15, 226 sq.
- Sāng-kia-lo-o'ha-sho-tsih-fo-hing-king**, a life of Buddha, 19, xxviii sq.
- San Ī-shāng**, minister of Wān, 3, 208.
- Saṅkalpa**, Sk. t. t., will, conception, &c., 1, 112 n.; meditation on S. or Will as Brahman, 1, 112 sq., 113 n.
- Saṅkappo**, Pali t. t. (= Sk. saṅkalpa), aims or aspirations, 11, 144 sq.
- Saṅkara**, god: *Kṛishna* is S among the Rudras, 8, 88; offering to S., 29, 203; n. of Rudra, 29, 256; author of a version of Manu's code, 33, xii; a form of Vishnu, 48, 93.
- Sankara**, or Sankarākārya, his commentaries on the Upanishads, 1, lxxi, lxxiv sq.; 15, x; his authority for the text of the Upanishads, 1, lxxi sq., lxxii sq., xcvi, xcix; 15, xii sq.; his date, 8, 27; 25, cxi, cxi sq. n.; his commentary on the Sanatsugātīya, 8, 135, 137 sq., 148; acquainted with the Anugītā, 8, 197, 201-4, 226; Upanishads referred to by S. in his commentary on the Vedānta-sūtras, 15, ix, ix n.; 38, 421-30, quoted by Medhātithi, 25,

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**Sankara-bhāṣhya**, i.e. the commentary of Sankarācārya on the Vedānta-sūtras, translated, *Vols* 34 and 38.

**Sankarānanda**, his commentaries on the Upanishads, I, lxxi, lxxvii; 15, x.

**Sankarsha-kāṇḍa**, text quoted, 38, 259.

**Sankarshana**, n. of a deity, 11, 267 n.; a manifestation of the highest being, 34, xxiii, li, 441 sq.; originated from or is a form of Vāsudeva, 34, li, 440; is the individual soul, 34, 440; 48, 524-6; cannot spring from Vāsudeva, nor can Pradyumna spring from S., 34, 441 sq.; proclaimed Mādhava in agreement with the Sātvata law, 48, 528 sq.

**Sāṅkarshana**, text quoted, 48, 666.

**Sankassa**, n. of a city in heaven, 36, 248.

**Sankha**, a demon harassing children, 30, 287.

**Sāṅkhārā**, see *Samkhāra*.

**Sāṅkhasataka**, at the head of 159,000 lay votaries, 22, 267.

**Sāṅkhāyana**, see *Suyagṇa* S.

**Sāṅkhāyana-āranyaka** and Kauśītaki-upanishad, I, xcix.

**Sāṅkhāyana-Gṛhya-sūtra** possibly refers to Mānava Dharma-sūtra, 25, xxxv sq.; *Suyagṇa* Sāṅkhāyana its author, 29, 3-5; its relation to the Srauta-sūtra of Sāṅkhāyana, 29, 5 sq.; the fifth and sixth books later additions, 29, 9-11; translated, 29, 12-150.

**Sāṅkhāyana-sūtra** (i.e. Srauta-sūtra) explains Rāgasūya and Asvamedha in two chapters in Brāhmaṇa style, 44, xvi; on the Purushamedha, 44, xxxiii, xli-xlii, xlii; on the sacrifice at the building of the fire-altar, 44, xxxix; on the offering to Gumbaka, 44, xxxix sq.

**Sāṅkhya**, system of philosophy: Vishnu-smṛti knows only Yoga and S., 7, xxiv; attempts in Vishnu-smṛti to reconcile tenets of S. with Vaiṣṇava creed and Yoga, 7, xxviii; the 24 or 25 entities or categories of S., 7, 287 sq. n.; 8, 368 n., 373 n.; 34, 257-60; 48, 371-4, 530; Vishnu is the teacher of the S., 7, 296; in Upanishads, 8, 8; in Bhagavadgītā, 8, 8, 27, 47; S. and Yoga are one, 8, 63 sq., 372 n.; doctrines of S., 8, 74 n., 286 n., 372 n., 386 sq. n., 392 n.; 25, 3 n., 4 n., 7 n., 21 n., 495 n.; 34, 28; 38, 33, 86, 103; 48, 355, 358-60, 480-4; Prakṛti or Pradhāna and puruṣas (souls) of the S., 8, 313, 332 n.; 34, xxx, 301; 48, 282 sq., 298; doctrines of S. refuted, 8, 383 n.; 34, xl, 288 sq., 297 sq., 363 sq., 374 n.; 34, xxxix-xlviii, xcii, 15 n., 237-89; 38, 69 sq.; 45, ix, 237, 407 n.; 48, 354-407, 424 sq., 427, 480-95, Svetāsvatara-upanishad an Upanishad of the S.? 15, xxxiv-xli; meaning of the word S., 15, xxxv; God as the cause which is to be apprehended by S. (philosophy) and Yoga (religious discipline), 15, 264; S. and Yoga maintain duality, do not discern the unity of the Self, 34, 298; S. and Sassata-vādā, 36, xxv; S. and Yoga are mere Smṛti, not of scriptural character, 38, 381; athe-

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- Sāṅkhyā-kārikā**, and its commentary Sāṅkhyatattva - kaumudī quoted, 8, 240 n., 258 n., 265 n., 286 n., 291 n., 319 n., 321 sq. n., 329 n., 331 n., 334 n., 337 n., 351 n., 356 n., 371 n., 380 n., 382 n., 391 n.; 25, 21 n.; 88, 429; 48, 778.
- Sāṅkhyas**, or adherents of Sāṅkhyā philosophy: path of S. and Yogins, 8, 52; Sēvara-S. admit the existence of a highest Lord, but postulate a pradhāna besides, 34, xl; are anxious to prove that their views are warranted by scripture, 34, xlv; S., Vedāntins, and Upanishads, 34, cxvii; are in harmony with the Veda, in their description of the soul as free from all qualities, 34, 298; the objections raised by the S. against the Vedānta doctrine apply to their view also, 34, 313 sq.; charge the Vedāntins with contradictions, 34, 376-8; are Akriyāvādins, 45, ix, 237, 316 n.; maintain absolute inactivity of the puruṣa, 45, 399 n.; Ekadānīn or S., 45, 417 n.; carry on philosophical investigations apart from the Veda, 48, 346.
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- Sāṅkhyā-Yoga**, *see* Philosophy, Sāṅkhyā, and Yoga.
- Sankōka**, t.t., contraction or non-manifestation of intelligence, 34, xxix.
- Sāṅkṛtīputra**, n.p., 15, 225.
- Sāṅkṛtya**, n. of a teacher, 15, 118.
- San-miāo**, chief of, punished by Shun, 3, 41; people of S. dealt with by Shun, 3, 45.
- Sannyāsin** or parivrāṇ, the religious mendicant, 1, 35 n.; the same as the Buddhist Bhikkhu, 15, li sq. *See also* Ascetic, and Holy persons.
- Sāntā**, seduced the Rṣhi Rṣhya-sṛnga, 49 (1), 39.
- Sāntī**, n. of a Tīrthakara, 22, 280; 45, 85 sq., 85 n.
- Sānti**, wife of Atharvan, 42, xxi n.
- Sāntisenika**, disciple of Ārya Datta, 22, 293.
- Santushita**, a guardian of the worlds, 35, 37.
- Santutīha**, became an inheritor of the highest heavens, 11, 26.
- Saoka**, Genius of the good eye, with eyes of love, 4, 221, 221 n., 237 sq.; 23, 4, 4 sq. n., 13, 30, 35, 37, 42, 48; present at the ordeal, 23, 170.
- Saokanta**, golden instrument on Mount, 23, 4, 13, 35, 37, 352, 352 n.
- Saoshyant** (Saoshyās, Saoshyōs, Sôshyans, Sôshâns), Keresâspa destroyed by, 4, 6 n.; the unborn son of Zoroaster, the last of the apostles, who will destroy Ahriman and cause resurrection, 4, 211, 211 n., 381; 5, 33, 33 n., 121, 123, 125-7, 144, 144 n., 355; 18, 13-15, 13 sq. n., 78 n., 79, 91, 170, 299, 299 n., 369, 417, 444; 23, 165, 165 n., 167; 24, 64, 64 n., 99; 37, 34, 34 n., 260, 285, 355 sq.; 47, xxxi, 15, 15 n., 17, 112, 114-18, 115 sq. n., 125, 127, 156; millennium of S., 5, lii, 235, 235 n.; 24, 15, 15 n.; 47, xiii; his greatness, 18, 21; the last man, 18, 60, 60 n.; birth of the Saviour S., 23, 195 n., 224 n., 226 n.; 47, xxxi; Fravashi

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**Sapendārmad**, see *Spenta-Ārmaiti*

**Sapinda**, see *Relatives*.

**Sapindīkaraṇa**, see *Śrāddha*.

**Sappasondika**, mountain cave at Rāgagaha, 11, 56

**Sāptarathavāhani**, pupil of Sāndilya, 43, 295.

**Saptaratnābhivriṣhta**, the 60th Tathāgata, 49 (ii), 7.

**Sarah**, promised a son, 6, 213.

**Saramā**, the two hounds, her sons, 29, 241; mother of Kumāra or Kūrkura, 29, 297; the four-eyed bitch, mother of Yama's dogs, 42, 68, 404; found the strong stable of the cows, 46, 83.

**Sārameya**, the dog-demon, causing epilepsy of children, 30, 219 sq.

**Sārandada** Temple (*Ketiya*) at Vesāhi, 11, 4, 40, 58.

**Sārangi**, wife of Mandapāla, 25, 331, 331 n.

**Saranyū**, wife of Vivasvat, 25, lvii.

**Sarasvat**, oblations to, 12, 7; 29, 18 n.; 44, 32; is the Mind, 44, 32, 35 sq.

**Sārasvata**, his son Po-lo-sa (*Parā-jara*?), 19, 10, 10 n.

**Sarasvatī**, n. of a river, 32, 58-61; 46, 287; water from it used for the king's consecration, 41, 73 sq., 73 n., 79 sq.

**Sarasvatī**, goddess of speech, 8, 264; 41, 74, 80; offerings and prayers to S., 12, 7, 260 n., 386, 400 n., 402, 418; 26, 22 sq., 315, 316 n.; 29, 18 n.; 41, 82, 113, 115, 125; 44, 32, 62-6, 75, 75 n., 291 n., 293, 475; the sacrifice-tortoise did not stand still for S., 12, 161; is Speech, 12, 418; 26, 22, 218 sq., 313, 429; 41, 39, 82, 113, 115, 132; 44, 32, 35 sq., 263, 293, 475 sq.; invoked at the ceremony of name-giving, 15, 223; offerings to S. to expiate falsehood, 25, 272; animal victim for S., 26, 218 sq., 313, 313 n., 429; 41, xviii, xxiv, 12 sq., 129, 132-5, 136 n.; 44, 216-18, 300; morning prayer to S., 26, 229 n.; a name of the cow, 26, 415; 44, 474, 476; invoked by the Brahmākārin, 29, 83; 30, 159; invoked to give intelligence, 29, 182, 308; 30, 153; song to S. at the wedding, 29, 283; they have ploughed through S. under Manu, 29, 338; invoked, 29, 347, 350, 378; 30, 19, 142, 151, 253; 41, 38; 42, 23, 32, 139, 173, 454; invoked at marriage rites, 30, 189; invoked for conception, 30, 199; knows the prayers, 32, 221; Mind and S. (speech), the two Sārasvata, 41, 398; three S., 42, 27, 512; divine physician, 42, 389; by the support of S. Vāh, 43, 228; hymns to Yama and S. at the Purushamedha, 44, xlv; bountiful S. grants favours, 44, 63 sq.; is healing medicine, 44, 216 sq.; is the breath, 44, 218; worshipped at the Sautrāmanī, 44, 213 sq. n., 221 n., 224, 233, 241, 243-7, 253, 261-3, 273 n.; helps Indra in slaying Namuā, 44, 222 sq., 232; air relates to S., 44, 241, 247; Asvins and S. heal Indra with

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**Sāriputra**, see **Sāriputta**.

**Sāriputta** (Sk. **Sāriputra**), is to be the successor of Gotama Buddha, 10 (ii), 103; 36, 273 sq.; instructed by Buddha, conversations between S. and Buddha, 10 (ii), 180-3; 11, 12-14; 17, 315-19; 21, 30-59; 36, 331; 49 (ii), 91-102; called Upatissa, or Tishya, 11, 1 n.; 21, 89; born at Nālagāma, died at Kusinārā, 11, 238; confers ordinations on a Brāhmaṇa from whom he has received a spoonful of food, 13, 169; ordains young Rāhula, 13, 208 sq.; a family devoted to the special service of S., 13, 210 sq.; Ananda wishing to give a robe to S., 17, 213 sq.; Revata sends a robe to S., 17, 251 sq.; an Arhat and foremost disciple of Buddha, one of the principal Theras, 17, 359 sq.; 21, 2; 36, 374; 49 (ii), 90; 'The Questions of S.' in the Chinese Tripiṭaka, 19, xiii-xv; converted by Buddha, 19, 193-5; 49 (i), 193; a friend of Anāthapāṇḍita, 19, 216 sq.; appointed to proclaim Devadatta throughout Rāgagaha, 20, 240 sq.; is worthy to be an emissary, 20, 261; prophecy of Buddha regarding S., who is to be the Buddha Padmaprabha, 21, xxix, 64-9; his rejoicing on attaining Arhatship, 21, 60-4; legend of S. and the daughter of the Nāga-king who changes her sex, 21, 252-4; sayings of S., 35, 70, 145, 237 sq.; 36, 284, 287, 292-4, 299, 302, 329, 332, 349, 355, 357, 366, 372; the ogre Nandaka laid hands on S. and was swallowed by the earth, 35, 152 sq.; was in different births a relation of the Bodhisat, 35, 292; even S. did not attain to Arhatship without discipleship, 36, 95, 95 n.; *Punnaka*, the slave, gave a meal to S., 36, 146; instructed by Āryāvālokiteśvara, 49 (ii), 147-9, 153 sq.;—S. and *Moggallāna*, *Kokāliya* abuses them, 10 (ii), 118 sq.; their ordination, 13, 144-51; S.

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**Sāriputtasutta**, t.c., 10 (ii), 180-3.

**Sārīraka-Mīmāṃsā**, or **Sārīraka-jāstra**, i.e. *Vedānta*, q.v.

**Sārīraka-Mīmāṃsā-sūtras**, another name for *Vedānta-sūtras*, 34, xiv n., 9.

**Sārkarākshyas**, meditate on the belly as Brahman, 1, 206.

**Sarmishṭhā**, altercation between her and *Devayāni*, 14, xli.

**Saṅgaya**, see *Suplan S.*

**Sarpa-vidyā**, the science of serpents or poisons, 1, 110 sq., 115; 44, xxxi, 367, 367 n.

**Sarsaok**, see *Animals* (2).

**Sarshapārūṇa**, n. of a demon harassing children, 29, 296; 30, 211.

**Sārū**, see *Sauru*.

**Sarva**, n. or form of *Rudra*, 2, 298; 12, 201; 29, 256; 43, 152; compared with *Av. Sauru*, 5, 10 n.; offering to S., at the *Sūlagava*, 29, 352; 30, 221; 41, 159; *Bhava* and S. invoked, 42, 56, 75, 119; the blue-necked, white-throated *Sarvas*, below the earth, 43, 155. See also *Bhava*, and *Siva*.

**Sarvabuddhasandarsana**, n. of a Buddha-field, 21, 400.

**Sarvalokabhayāgitakṣhambita** - *tvavidhvamsanakara*, n. of a *Tathāgata*, 21, 179.

**Sarvalokadhātūpadravodvega** - *pratyutṭirna*, n. of a *Tathāgata*, 21, 178.

**Sarvamedha**, t.t., 'All-Sacrifice,'

- 44, xlv, 417-21; is supreme among sacrifices, 44, 418; is everything, 44, 420.
- Sarvânî**, offering to, 29, 352.
- Sarvânnabhûti**, Bali offering to, 25, 92 n.; 29, 86.
- Sarvârthadarsa**, n. of a Tathâgata, 49 (ii), 101.
- Sarvârthanâman**, a Bodhisattva Mahâsattva, 21, 4.
- Sarvârthasiddha**, the Vimâna, Rishabha descended from it, 22, 281.
- Sarvârthasiddha**, n. of Buddha, 49, (i), 19.
- Sarvarûpasandarsana**, n. of a meditation, 21, 403 sqq.
- Sarvasattvapriyadarsana**, the Bodhisattva, who burns himself in honour of the Buddha, 21, xxxi, 376-85; Gautamî, the nun, is to become the future Buddha S, 21, 256 sq.
- Sarvasattvatrâtrî**, n. of a great Brahma-angel, 21, 161.
- Sarvasattvogahârî**, n. of a giantess, 21, 374.
- Sarvâtmabhûti**, Bali offering to, 25, 91, 91 sq. n.
- Saryâta**, the Mânava, and the Rshu Kyavana, 26, 272-5.
- Saryâta**, Indra drank Soma at the sacrifice of the son of, 26, 336.
- Sasa Âtreya**, author of a Vedic hymn, 46, 412.
- Sâsân**, n.p., 5, 137 sq and n.
- Sâsânians**, rulers of Iran, 5, 151, 151 n.; 37, 29 sq, 29 n.
- Sasarama/amka**, a demon harassing children, 30, 219.
- Sanketu**, a future Tathâgata, 21, 145.
- Sâstrî**, a name of the Self, 15, 311.
- Sasiyasî**, Tarantamahishî, a liberal woman, 32, 358-60, 362.
- Sastras**, see Prayers (c).
- Sâstras**, see Sacred Books.
- Sat**, Sk. t.t., 'Being,' 'that which is,' *ṛd* *ṛv*, the beginning of all things, Âtman identified with it, 1, xxx sq., 93, 124 n.; 15, xvii-xix; 34, cv sq., cxviii; 38, 96, 209 sq.; cannot be translated in English, 1, xxxii sq.; everything in this world was produced by the union of the S. with the elements, 1, xxxiii sq.; is called parâ devatâ, 'the highest being' (not 'deity'), 1, xxxiv, 94 n.; called *aziman* or 'subtile essence,' 1, xxxiv sq.; produces fire, 1, 93; 38, 20-2; enters into the elements and reveals names and forms, 1, 94 sq.; 34, 267; is the highest substance or subject, the Brahman, 1, 98 n.; 34, 332; 38, 19 sq., 142, 144, 160; nothing is true but the S., 1, 133 n.; what is different from the gods and the senses that is S., 1, 278; *he became sat and iyat*, 15, 58; 38, 25, 167; Not-being and S. are in the highest heaven, in the lap of Aditi, 32, 246; born from Not-being, 32, 246 sq.; Mâyâ cannot be called S., 34, xxv; the thought of the S. not to be understood in a figurative sense, 34, 54; release is taught of him who takes his stand on the S., 34, 55-7; Pradhâna is not denoted by the term S., 34, 57-60; comprises the Self as well as the Non-self, 38, 210, 210 n.; is the root of the world, is the only object of cognition, 38, 396; is alone real, 48, 32 sq.; whether S. and Consciousness are one, 48, 33, 47; affected with difference, 48, 40; perception does not reveal mere S., i.e. Brahman, 48, 44-6. See also Entity, and True, the.
- Sâtâgira**, n. of a Yakkha, 10 (ii), 26 sq.
- Satakratu**, n. of Indra, 8, 219.
- Satan**, or Saitân, a fallen angel, fell from paradise because he refused to adore Adam, 6, lxix, 5; suggests a wrong reading to Mohammed, 6, xcix; 9, 62 n., follow not the footsteps of S., 6, 23, 30, 134; pelted with shooting stars, 6, 50 sq. n.; evil ascribed to S., 6, 65, 67; men warned against S., 6, 78, 140; leads men into error, 6, 81, 83, 120; 9, 101, 121; fight against the friends of S., 6, 82; wine and gambling are S.'s work, 6, 110; makes people forget, 6, 123, 223, 223 sq. n.; 9, 21; made a breach between Joseph and his brethren, 6, 230; will desert the misbelievers, 6, 241; patron of the unbelievers, 6, 256; 9, 231; the pelted one, has no power over believers, 6, 261; an open foe to man, 9, 6, 166; respited till resur-

- rection day, and allowed to tempt men, 9, 8; a rebel against God, 9, 30; tempts Adam, 9, 44; tries to tempt the prophets, 9, 62; leaves man in the lurch, 9, 86; calls the infidels to the torments of hell, 9, 133; opponents of the Apostle are the crew of S., 9, 273. *See also* Iblīs.
- Satānīka Sātrāgita**, seized the sacrificial horse of Dhṛitarāshṭra, 44, xxx; performed a horse-sacrifice, 44, 400 sq.
- Satapatha-brāhmana**, its two recensions, 12, xxviii-xxx, xxxix sq., xlii-xlvi; its several portions, 12, xxix-xxxv, xli; quoted as 'Vāgasaneyaka,' 12, xxxix sq., xl n.; geographical and ethmical allusions in the S., 12, xli-xlii; books i and ii translated, *Vol.* 12; *Bṛhad-āraṇyaka-upanishad* of the S., 15, xxx; the vocabulary of the Buddhist scriptures and that of the S., 21, xvi sq.; on creation, 25, 2 n.; books iii and iv translated, *Vol.* 26; its accentuation, 34, 258 n.; quoted, 38, 429; 48, 778; books v to vii translated, *Vol.* 41; books viii to x translated, *Vol.* 43; list of teachers of the S., 43, xviii; books xi to xiv translated, *Vol.* 44; S. and Vāgasaneyi-samhitā, 44, xii.
- Satarājīn**, the poets of the first *Mandala* of the *Rig-veda*, 1, 214 sq.
- Satarudriya**, *see* Prayers (c), and Sacrifice (j).
- Satatasamitābhiyukta**, n. of a Bodhisattva *Mahāsattva*, 21, 4, 336 sqq.
- Satātīrātra**, *see* Sacrifice (j).
- Sataudana**, *see* Sacrifice (j).
- Satavaēsa**, *see* Satavēs.
- Sātavaneya**, *Puruzītha*, 46, 50.
- Satavāyēs**, *see* Satavēs.
- Satavēs**, *Phl.*, *Zd.* *Satavaēsa*, n. of a constellation, 5, 12, 13 n.; western chieftain of constellations, 5, 12, 21; 24, 109, 109 n., 131; the Gulf of S., 5, 43 sq., 43 n.; revolves round *Hūgar*, 5, 89 sq., 90 n.; powerful S. worshipped, 23, 9, 16, 92, 109; makes the waters flow and the plants grow, 23, 96, 96 n., 101, 190 sq.
- Satayātu**, epithet of *Vasishṭha*, 14, xii, 140.
- Sati**, *Pali* t.t., mindfulness, 11, 145.
- Satippatthānā**, *Pali* t.t., four Ear-nest Meditations, 11, 62 n.
- Sātrāgita**, *see* Satānīka S.
- Sātrāsāha**, *see* *Soma* S.
- Satru**, n. of a demon harassing infants, 29, 296; 30, 211.
- Sattambaka Ketīya**, at *Vesālī*, 11, 40, 58.
- Sattapanmi** cave at *Rāgagaha*, 11, 56 sq.
- Sattee**, *see* Widows (self-immolation of).
- Satthā**, *see* Teacher.
- Sattra**, *see* Sacrifice (j).
- Sattva**, *Sk.* t.t., Internal organ, 34, 122 sq., 161; Goodness, *see* Qualities.
- Satvāharān**, to be corrected to *Shatro-ayārān*, 37, xli sq.
- Sātvata** doctrine, its purport is to teach the worship of *Vāsudeva*, 48, 529.
- Satvat-Matsyas**, n. of a people, 1, 300.
- Satvats**, *Bharata* seized the horse of the, 44, 401.
- Sātvata-samhitā** quoted, 48, 525.
- Satvavat**, worshipped at the *Tarpana*, 30, 244.
- Satya**, *Sk.* t.t., the true, the real, *Ātman* identified with it, 1, xxx sq., xxxiii, 130; 15, 311; *see* True (the), and Truth; one of the Heavens, *see* *Satyaloka*.
- Satyabhedavāda**, t.t. for the teaching of *Audulomi*, 34, 278 n.
- Satyakāma Gābāla**, taught by *Gautama* as to *Brahman*, 1, 60-4, 75; 15, 157, 308; 34, cv, 228; 48, 311, 313, 343; son of a female slave, 1, 60; teacher of *Upakosala*, 1, 64; pupil of *Gānakī Āyasthūna*, 15, 214; a *Brāhmana*, 25, 403 n.; quoted on ritual, 44, 392.
- Satyakāma**, *Saivya* teacher, 15, 271, 281.
- Sātyaki**, n. of a hero, 8, 39.
- Satyaloka**, or world of the (lower) *Brahman*, 8, 234 n.; 34, 181.
- Satyāshādha** *Hiranyakeśin*, *see* *Hiranyakeśin*.
- Satyasravas**, worshipped at the *Tarpana*, 30, 244.
- Satyavāha Bhāradvāja**, *Angir* told the knowledge of *Brahman* to, 15, 27.

- Satyavakāśa** Rāthitara, n. of a teacher, 15, 51.
- Satyayagñi** Paulushi, n.p., 1, 84, 86; 26, 2, 2 n.; Prākīnayogya, 43, 393 sq.
- Sātyayagñi**, see Somasushma S.
- Sātyāyana**, honoured as teacher, 29, 141.
- Sātyāyani**, quoted, 48, 21, 363.
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- Sāu**, prince, flees to escape the danger of being made ruler of Yūeh, 40, 151 sq.
- Saubhara**, see Pathi S.
- Saubhari**, a being endowed with special powers, 48, 331, 447.
- Sāudā**, wife of Mohammed, 6, xxix.
- Saudāmanī**, the lightning so called, 45, 113.
- Saudhanī** Kauṣkā, converted by Buddha, 49 (1), 198 sq.
- Saudharma(n)**, Kalpa and heavenly abode, 22, 222, 229; 45, 291.
- Saudyumni**, patronymic of Bharata, 44, 399.
- Saugāmi**, satiated at the Tarpana, 29, 220.
- Saukarāyana**, n. of a teacher, 15, 186, 186 n.
- Saukeya** Prākīnayogya, instructed by Uddālaka Āruṇi, 29, 58 sq. n; 44, 79-85.
- Saul** (Tālūt), chosen by God to be king of Israel, 6, 37 sq.
- Saulbāyana**, see Udanka S.
- Saulvāyana**, n. of a priest, 44, 61 sq.
- Saumapa** Mānutantavya, n. of two teachers on ritual, 30, 28 n.; 44, 392.
- Saumya**, a Ganadhara of Pārsva, 22, 274.
- Saunaka**, author of last books of Atareya-Āraṇyaka, 1, xciii, xcv sq.; teacher S. Kāpeya, 1, 58 sq.; 34, 226; 48, 342; householder S. asks Angiras for the knowledge of Brahman, 15, 27; 48, 284; in a line of teachers, 15, 118 n.; quoted, 25, xxvi sq., 78; 29, 253, 259; 34, 213; 48, 101, 758; works of S. and Āśvalāyana, 29, 153-8; satiated at the Tarpana, 29, 220; S. Svādāyana fights the priest Uddālaka Āruṇi in a disputation, 44, 50-6.
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- Saunaka-smṛiti** based on Gṛhyasūtra, 25, xxii.
- Saunaki**, worshipped at the Tarpana, 29, 123.
- Saunakīputra**, n. of teacher, 15, 224 n.
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- Saungha**, n.p., 23, 218.
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- Saunu** (?), established on the throne of Suddhodana, 49 (1), 199 sq.
- Saurāshtrikā Śākhā** of the Mānava Gāna, 22, 292.
- Sauripura**, Arishzanemi born at, 22, 276.
- Saurpanāyāya**, n. of a teacher, 15, 118 n., 186 n.
- Sāuru**, or Saurva, or Sārū, or Sōvar, n. of an arch-demon, 4, li, 139, 139 n., 224, 5, 10, 10 n.; 18, 319, 319 n., the Indian Sarva or Siva, 4, li sq., opposed to wearing the sacred girdle, 37, 182, 182 n.
- Sauryapura**, Vasudeva and Samudravigaya, kings of, 45, 112, 112 n.
- Sauryāyana Gārgya**, n. of a sage, 15, 271, 279.
- Sausromateya**, see Ashādhi S.
- Sautaptikā Śākhā** of the Uttarahissaha Gāna, 22, 290.
- Sautasomī**, converted by Buddha, 49 (1), 198 sq.
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- Sautrāntikas**, a school of Buddhists, Realists, 34, 401 n.; 48, 510.
- Sauyāmi**, worshipped at the Tarpana, 29, 123.
- Savahis**, worshipped, 31, 349.
- Sāvaka**, Pali t.t., a follower or disciple of Buddha, 10 (u), x, 63-5.
- Savana**, see Sacrifice (z).
- Savanghavâḥ** and Erenavâḥ, daughters of Yima, ravished by Aṣṭ Dahâk, 23, 62, 62 n.; delivered by Thraētaona, 23, 113, 255, 277.
- Sāvanghi** and Visya, the holy and masters of holiness, 23, 23, 23 n.; worshipped, 31, 196, 196 n., 201 sq., 204, 207, 209, 212, 215, 219, 223, 254, 367, 379 sq.
- Sāvar**, demon, 5, 106 sq.; smitten by Shatvairō, 5, 128.
- Savara**, a city of outcasts, 35, 267.



**Sāvatthī** (Pali), Sk. Srāvastī, n. of a great town in Kosala, where Buddha often dwelt, 10 (ii), 17, 20, 43, 48, 62, 72, 118, 131, 184, 186-8; 11, 99, 210, 223, 247, 296; 13, 210 sq., 302, 325 sq.; 19, 213, 218; 36, 247; on the Ākiravati, 11, 167 n.; Buddha at S. in the Getavana, 17, 24, 36, 41, 76, 143, 146 sqq., 216, 314 sqq., 329, 351, 363, 377, 384, 397; 20, 1, 130, 191, 272, 299, 335, 388; 49 (ii), 89-91, 89 n., 111 sq.; Mahāvira at S., 22, 264, Kesi and Gautama at S., 45, 120.

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(a) MYTHOLOGICAL CHARACTER OF S.

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**Secret rites**, *see* Witchcraft.  
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**Seduction**, *see* Woman.  
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**Self (Âtman).**

- (a) Knowledge of S
- (b) Highest S or Brahman, and individual s or Soul.
- (c) Individual s.
- (d) The Highest S.

(a) **KNOWLEDGE OF S.**

Âtman best translated by S., 1, xxix, xxxii; salvation obtained by knowledge of the S., 1, 110, 312; 2, 154; 8, 126; 15, 24; 25, 501, 501 n., 502 n., 503 sq., 508; 34, 98, 167, 250; 38, 285-306; is hidden in the Veda, 1, 110 n.; there is freedom in all the worlds for those only who have discovered the S., 1, 127; *the S. which is free from sin, free from old age, from death and grief, from hunger and thirst, which deserves nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that S. and understands it, obtains all worlds and all desires*, 1, 134-42; 48, 314; by the S. we obtain strength, by knowledge we obtain immortality, 1, 149; meditation on the S. which is conscious, 1, 305; *he who beholds all beings in the S., and the S. in all beings, he never turns away from it*, 1, 312; knowledge of the Âtman, the highest object, to be sought after, 2, 74-8, 75 sq. n., 154; 14, 47, 261; various meanings of Âtman, 8, 11; self-restraint necessary for S.-knowledge, 8, 51; by concentration of mind he sees the S. in the S., 8, 105, 105 n., 248 sq., 250, 344; through egoism one does not attain to union with the S., 8, 153; knowing the Supreme S. is identical with becoming it, 8, 156, 156 n., 164 sq.; 38, 138 sq.; difficulty of knowing the S., it cannot be gained by the Veda, nor by understanding, nor by much learning, 8, 247, 385; 15, 8 sq., 11, 40, 87; 48, 617; meditation on the S. as existing in all things, 8, 312; 25, 210, 511-13, 511 sq. n.; 34, 171-4; 48, xxiv, 400; 48, 179 sq.; names of the great S., 8, 332; 15, 310 sq.; the great S., the heart of all beings, is resplendent in the emancipated sage, 8, 345; he who understands

the S. which is uncreated, changeless, unmoving, &c., becomes immortal, 8, 367, 391; 15, 14; discussion on the S., by Buddha, 18, 100 sq.; Yama explains the true nature of the S. to Nakiketas, 15, 8-17; 34, 248; *the wise who, by means of meditation on his S., recognizes the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind*, 15, 10; everything is known by the S., 15, 15 sq, 87; 34, 275; by the light of the one S. everything is lighted, 15, 19 sq.; the subtle S. is to be known by thought, interwoven with the senses, 15, 39; must be gained by truthfulness, penance, right knowledge, and abstinence, 15, 39-41; everything is perceived and known in the S., 15, 110 sqq., 183 sq. . to be described by No, no, 15, 148 sq, 160, 180, 185; 48, 396; *whoever has found and understood the S that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself*, 15, 178, dialogues on the S., 15, 290-317; knowledge of S. required to reap full reward of sacred rites, 25, 213, 213 n; knowledge of Supreme S. to be learnt by the king, 25, 222; pupils of the sacred doctrines turn their minds to the S., 29, 147, in its primary meaning it refers to what is intelligent only, 34, 56; is not destroyed, but by means of true knowledge there is effected its dissociation from the mâtṛās, 34, 281; how is it known at all if it is not the object of perception? 34, 368; knowledge of S. is self-established, 38, 14; those who do not know the S. are objects of enjoyment for the gods, 38, 111; knowledge of the unity of the S. established in the Sâṅkhya-Mīmāṃsā, 48, 9; S. and Nescience are one, 48, 54; defined, 48, 72; the S., meaning 'cognition,' appears as a thing, 48, 118; represented as a man, for the sake of meditation, 48, 293.

(b) HIGHEST S. OR BRAHMAN AND INDIVIDUAL S. OR SOUL.

Identity of the individual s. with the Highest S. or with Brahman, 1, xxv, xxx, 101-9, 125 sq. n., 135 sq., 138, 140; 8, 156 sq. and n., 193 sq.; 14, 264, 264 n., 278; 15, 113-17, 176, 178-81, 245-8, 290 sq.; 34, xx, xxvii, xxx, xxxiv sq, 14 sq., 30 sq., 36, 41-3, 45, 51, 104 sq., 113, 115 sq., 155, 161, 185, 190, 190 n., 198, 233-5, 240 sq., 249-51, 277-83, 295, 320-30, 377, 381; 38, 30 sq., 33 sq., 42 sqq., 65-8, 73, 138-40, 146, 174-80, 208 sq., 244 sq, 288, 291, 335, 337-40, 396 sq., 399 sq.; 48, 10, 23 sq., 98 sq., 102, 126, 191, 203, 238 sq., 351, 467, 655 sq., 659, 687, 717 sq.; the Sāṅdilya-vidyā, 'he is my s. within the heart, smaller than a corn of rice . . . greater than the earth . . . he my s. within the heart, is that Brahman,' 1, 48; 15, 11, 43, 400; 48, 315; relation of the Supreme S. (paramâtman) or Brahman and individual s., 1, 84; 8, 55, 92, 103, 111; 15, 235, 25, 486-8 and n.; 34, xix, lvii sqq., xcvi-c, cxxi sq., 37, 59 sq., 112 sq., 115, 118-23, 130, 161, 185-7, 190, 233, 249-52, 277-83, 278 n., 441; 38, 61-73, 138, 149, 173-5, 240 sq., 407 sq.; 48, 98 sq., 141, 257-65, 393, 459, 559, 561 sq.; the living s. suffers pleasure and pain on earth, not the Highest S., 1, 95 n; individual s. a shadow or reflection of Highest S., 1, 95 n.; 34, xcvi; 88, 68 sq.; *let him know that the person within all beings, not heard here, not reached, not thought, not subdued, not seen, not understood, not classed, but hearing, thinking, seeing, classing, sounding, understanding, knowing, is his S.*, 1, 263; the departed says to Brahman: 'Thou art the S. What thou art, that am I,' 1, 278; individual s. part of Brahman or the Supreme S., 8, 31, 112, 186, 186 n.; 34, xxv, lviii, xcvi sq., 358, 61-3, 396 sq.; 48, 191, 195 sq., 558-67; the Brahman dwells only in the s. of a man of high vows, 8, 180; God and the s., the two divine principles, 8, 187, 187 n., 192, 192 n.; the S. is placed in the ether, in the heavenly

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*vidual soul and the H. S., for the two are intelligent ss. and therefore of the same nature, 34, 118-23; Brahman in the city of the s., 34, 178; the Lord acts as the ruler of the pradhāna and of the ss., and the pradhāna, the ss., and the Lord are of mutually different nature, 34, 329, 434 sq.; Brahman is superior to the s., 34, 345; different states of the s. and the nature of Brahman, 38, 101, 133-83; bondage and release of the s. result from the wish of the Supreme Person, 38, 138 sq.; 48, 603; relation of the Highest S. to individual s. has to be viewed like that of the snake to its coils, or that of light to its substratum, 38, 173 sq.; Highest S. and individual s. referred to by 'the two birds, inseparable friends,' &c., and by 'the two drinking their reward,' &c., 38, 240 sq.; the light into which the soul is said to enter is the Highest S., 38, 407; lordly power of the other ss. depends on the highest Lord, 38, 416-18; man fashioned from Pragāpati's s., 41, 402; Brahman or Highest S. is different from the s., 48, 98 sq., 209-37, 242, 468 sq., 658; in state of release individual s. enters into the Brahman and attains its true nature, 48, 192, 323, 351; supreme bliss cannot belong to the individual s., but only to the Highest S., 48, 213; the Person within the sun and within the eye different from the individual s., 48, 237-42; only Brahman, but not the individual s. (not even when released) is identical with the world, 48, 261; the meditating s. recognizes itself as being of the nature of Brahman, 48, 269; individual ss. modes of the highest Brahman, 48, 271, 406, 469 sq.; creation results from connexion of Prakṛti and s., 48, 282, 490, 492; activity of the soul depends on the Highest S., 48, 356, 556-8; the enjoying s. the cause of the world, 48, 378, ss. are one with Brahman in so far as they are its effects, 48, 391 sq.; Brahman abides within the s. which thus constitutes Brahman's body, 48, 392, 394, 469 sq.; mutual relation of s.*

and Prakṛiti, 48, 490-5; though all ss. are equal as being parts of Brahman, yet there is difference (of caste, &c.) on account of the connexion with a body, 48, 564 sq. See also Puruṣa.

(c) INDIVIDUAL S.

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311 sq.; the s. of man is imperishable, without beginning, immaterial, pure, wise, free from sin, old age, &c., passing all thought, immutable, omnipresent, 1, 312; 7, 82 sq.; 8, 44-6; 15, 10 sq., 340; 34, 79; 38, 29-33; 48, 63; parable of the s. as a charioteer, the body being the chariot, the senses being the horses, 7, 231; 15, 12 sq.; 34, 121; 48, 269, 355 sq.; the self-restrained, embodied s. in the city of nine portals, 8, 65, 65 n.; man's own s. is his enemy and his friend, 8, 67 sq.; immaculate s. not the agent of actions, 8, 105 n., 106, 123; 34, 33; inner s. void of symbols, immovable, pure, free from all pairs of opposites, 8, 160; inner s., of the size of a thumb, is always migrating in consequence of its connexion with the subtle body, 8, 190; how the s., getting rid of nature, abandons the body produced from it, 8, 235, 252 sq.; whence am I, and whence are you? 8, 311; restraining the s. in the s., one becomes emancipated, 8, 372, 392; subdue thy s., 10 (1), 45 sq.; s. is the lord of s., s. is the refuge of s., 10 (1), 45 sq., 87; created by Prajāpati, 12, 296; *the knowing s. is not born and does not*, 15, 10, 48, 479, 524; the s. of a thinker is like pure water poured into pure water, 15, 17; fate of the s. at the time of and after death, 15, 18 sq., 173-7; Om is the bow, the s. is the arrow, Brahman is the aim, 15, 36; is pure and like a light within the body, 15, 39; inner s. consists of food, breath, mind, understanding, bliss, and has the shape of man, 15, 55-62, 68; *unseen, but seeing, unheard, but hearing; unperceived, but perceiving, unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy s., the ruler within, the immortal. Everything else is of evil*, 15, 136, cf. 129, 138 sq.; the person who is the principle of every s., 15, 142-5; abides in the Breath, 15, 148; surrounded by senses (Prāṇas), 15, 163, 179; compared to the fire by the two



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(d) THE HIGHEST S.

Ātman, the S., is the cause of everything, 1, 124, 236-41; 15, 85-91, 105, 329 sq.; 34, 53-6, 274, 286; 38, 209 sq.; knowledge, and

all that is produced by knowledge, that is, the whole world, is the S., 1, 124, 245 sq., 312; 15, 111 sq., 184 sq., 249 sq.; 26, 420; he who loves the S., and delights in the S., becomes a Svarâg, 1, 124; the Sat is the S., 1, 124 n.; 34, 4 n.; 38, 209 sq.; 48, 89, 203; *that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the S., 1, 129 sq., 141; worshipped, sacrifices to S., 1, 136 sq.; 2, 293, 15, 88, 90; 25, 503 sq. and n.; the S. abides in everything, and all beings abide in the S., 8, 71; 15, 13, 116; 38, 242 sq.; Krishna is the S. seated in the hearts of all beings, 8, 88; Supreme S. not tainted by action, 8, 106; 38, 288; the Highest S. pervading the three worlds, supports the destructible and the indestructible, 8, 113; the pure great light which the gods worship, 8, 186; moving about above the waters, the Supreme S. does not raise one leg, 8, 189, 189 n., the absolute, Supreme S., 8, 248, 310, 367, 394; *he is not to be grasped by the eye, nor by any of the senses. Only by the mind (used, as a lamp is the great S. perceived. He has hands and feet on all sides. he has eyes, heads, and faces on all sides. he has ears on all sides, he stands pervading everything in the world, 8, 353, 332; above the S. is the Unperceived, 8, 317, 385; from the Prakṛiti the great S. was first produced, 8, 332 sq.; mythological deities, the Lord, and the H. S., 15, xxxii sq.; Brâhmanas and Kshatriyas and all things are but food to the H. S., 15, 11, 340; 34, 116-18; the one S. is not contaminated by the misery of the world, 15, 19; differentiation of the one S., 15, 19; the S. is the Bright, the Immortal, 15, 24; is 'the True of the True,' 15, 105; what we love, when loving husband, wife, &c., is really the S. which is everything, 15, 109 sq., 182 sq.; 34, 274; 48, 385-90; *this S. is the lord of all beings, the king of all beings, 15, 116, 179, 340; 34, 131 sq.; the S. who is within all, is he who breathes (Prâna), 15, 128 sq.,***

34, 230 sq.; 48, 569 sq.; is a mass of knowledge, its nature is pure intelligence, 15, 176, 179; 22, 50, 50 n.; 34, 185 sq., 276, 281; 48, 38, 60, 89, 100 sq.; everything rests in the H. S., 15, 280 sq.; this immortal S. is like a drop of water on a lotus-leaf, 15, 296; the S. being one, becomes three, eight, eleven, twelve, infinite, 15, 304; the S. and the Sun remain as long as the egg of the world, 15, 337; all creatures are woven within the S., 15, 340; the H. S. identified with Sambhu, Bhava, Rudra, and other gods, 15, 340 sq.; 34, xxiii, 440; 44, 116; he who abides in the fire, in the heart (breath), and in the sun, they are one and the same, 15, 341, 343; H. S. cannot be the cause of the world, 19, 211 sq.; 45, 343-5, 343 sq. n.; reason of the intelligent S., the reality of the Upanishads, 21, xxvii; Manu identified with the Supreme S., 25, xiii sq., lvi, lxiv, 512; the world is the body of the H. S., 34, xxx; 48, 227, 295; H. S. is higher than everything, 34, lxix; 38, 204 sq.; Pradhâna cannot be designated by the term 'S,' 34, 55-60; the individual soul goes to the S., 34, 59 sq., the person in the eye, in the disk of the Sun, is the H. S., 34, 63; 48, 237-42; is ânandamaya, or consisting of bliss, 34, 66-8, 70-7; 48, 209-37; is *Rik*, Sâman, Uktha, Yagus, Brahman, 34, 79 sq.; the qualities of having true desires and true purposes attributed to the H. S., 34, 110; is free from Karman and the enjoyment of its fruits, 34, 117, 119 sq.; 48, 420; immortal, eternally unchanging, unseen, unheard, 34, 132, 281; organs of action may be ascribed to it, 34, 132; there can be one S. only, 34, 135, 282 sq.; 38, 69-73, 172; the Person called the internal S. of all beings, 34, 142, 171-4, 205; may be represented as the Gârhapatya-fire, 34, 150; the H. S. as the mere witness, i.e. the pure S., non-related to the limiting conditions, 34, 150; is the abode of heaven, earth, &c., 34, 161; is free of the activities of

seeing, &c., 34, 168 sq.; the qualities of being the True, of resting in its own greatness, of being omnipresent, and of being the S. of everything, can belong to the H. S. only, 34, 169; corresponds to the mental act of complete intuition, 34, 172; that after which sun, moon, &c., are said to shine is the H. S., 34, 192-4; the word 'light' denotes the H. S., 34, 195; 38, 407; with reference to the heart the H. S. is said to be of the size of a span, 34, 196-8; is the end of the journey, the highest place of Vishnu, 34, 239; is higher than the intellect, 34, 240; the great S. may denote the intellect of the first-born Hiranyagarbha, 34, 240; the calm, i. e. the H. S., 34, 241; is the intelligent soul of the Sāṅkhyas, 34, 241, 259; is above all attributes, 34, 249; is the centre of the whole world with the objects, the senses and the mind, it has neither inside nor outside, 34, 276; the S. makes itself, which is possible owing to modification, 34, 287; is not affected by the world-illusion, 34, 312, the one unchanging witness of the three states, the creation, subsistence, and reabsorption of the world, 34, 312; there results from the Gaiṇa doctrine non-universality of the S., 34, 431 sq.; appears in manifold forms, 34, 440; 38, 66-8; the nature of the S. is eternal presence, 38, 15; is not an effect, 38, 15; is not the shaper of dreams, 38, 137 sq.; the creation of the worlds was accomplished by some inferior Lord, different from, and superintended by the H. S., 38, 206; not to be contemplated in the symbol, 38, 340-2; Pragāpati identified with the S., 48, xxiv; the Supreme S. has entered into the Year (of the sacrificial session), 44, 167; different from matter, 48, 96, *of whom the Unevolved is the body, of whom the Imperishable is the body, of whom Death is the body, he is the inner S. of all things*, 48, 202; fire is his head, his eyes the sun and the moon, the regions his ears, &c., 48, 287, 289; abides, as Valuvānara, in the

body of living creatures, 48, 291, 357; 'not born, he is born in many ways,' 48, 297; bodiless among bodies, 48, 424; activity of soul depends on H. S., 48, 556-8; *who dwelling in the S. is different from the S, whom the S. does not know, whose body the S. is, who rules the S. from within, he is thy S., the inward ruler, the immortal one*, 48, 557. *See also* Brahman, God (d), and Puruṣa.

**Self-concentration**, *see* Meditation.

**Self-conquest**: *the strong man is he who overcomes himself*, 16, 309 n.; 39, 75; to conquer one's self is the best victory, 45, 38 sq.

**Self-consciousness** (pragñā), the organs and parts of the body cannot accomplish anything without it, 1, 296-8; s. or egoism, the feeling 'this is I,' 8, 102 n., 322 n., 333 n., 336 n., 338; subtle elements of material things proceed from s., 34, 376.

**Self-control**, of ascetics, 8, 48, 126 sq., 246, 366; want of s., 8, 183, 236; energy in s., indispensable in order to reach beatitude, 45, 15-18. *See also* Self-restraint.

**Self-correction** is the happiness of the small man, 16, 391.

**Self-culture**: a Bhikkhu who has doubts in the system of S. (Sikkhā), is not free from spiritual barrenness, 11, 224, 229.

**Self-defence**, *see* Homicide.

**Self-existent**, *see* Svayambhū.

**Selfishness**, grief and avarice come from, 10 (ii), 154 sq.

**Self-restraint**, *is the best instrument of purification; s. is the best of auspicious objects, by s. he obtains anything he may desire in his heart*, 7, 231; devotion not to be attained without s., 8, 9, 21, 50, 60 sq., 64, 66-70, 103, 127, 182, 250; what real s. is, 8, 67, 168, is mental penance, 8, 119; defects of s., 8, 170. *See also* Restraint, and Senses.

**Self-sacrifice**, *see* Suicide.

**Semen**, *see* Seed.

**Se-na**, Rishi, his daughters give milk to the Bodhisattva exhausted by austerities, 19, xxi sq.

**Senā** (or Enā), female disciple of Sambhūtavigaya, 22, 289.

**Senagit**, is a winter-month, 43, 108.

**Senagit**, n. of a king, whose son reached final bliss, 49 (i), 95.

**Senâpati**, Buddha visits the village of, 19, xxvii.

**Senika**, disciple of Sântisenika, 22, 293.

**Seniṣa**, see Bimbisâra.

**Sênô**, or Sênô, Sênôv, Av. Saêna, son of Ahûmstur (Hûmstûv), disciple of Zoroaster, a priest at the renovation, 23, 203, 203 n.; 37, 230, 262, 262 n.; the times of S., 37, 406; admonitions of the righteous S., 37, 410 n.; a high-priest, 47, xi, 83, 83 n., 85 n.; priestly college established by S., 47, xxviii; his date, 47, xxx sq.; an upholder of the religion, 47, 166.

**Sensations**, different kinds of, 35, 70 sq.; defined, 35, 93; dependent on Karman, 35, 100.

**Senses**, worshipped at the Dîkshâ by one who lives in the forest, 1, 75; relation of s. and elements, 1, 96-8; 8, 342 sq., 348-50, 352, 382-5; are only instruments, 1, 142; when freed from the s. the wise, on departing from this world, become immortal, 1, 147; Brahman directs the s., but is independent of them, 1, 147 sq.; eye, ear, mind, speech, breath, as five deities, 1, 185; speech is not intertwined with the other seven s. of the head, 1, 196; quarrel, as to pre-eminence, of the s., 1, 206 sq., 290 sq.; 15, 97 sq.; when breath departs, the s. also depart with it, 1, 223; compared to harnessed horses drawing about the body, 1, 233; 7, 231; 8, 187, 386; 49 (i), 22; the deities (mind, speech, eye, ear) bring an offering to Prâna, 1, 280, 281; the contacts of the s. (external objects) are not permanent, 8, 44; restraining the s. necessary for attaining tranquility and release, 8, 50 sq., 57, 242, 246, 248, 251, 266 n., 362; sacrificing the s. in the fire of restraint, 8, 61; who controls the s. is not tainted by actions, 8, 64; the embodied self in the city of nine portals, 8, 65, 65 n., enjoyments of the s. sources of misery, 8, 66; mind, chief of s., 8, 88; the ten s. and five objects of sense, included in the Kshetra, 8, 102; the soul presides

over the five s. and the mind which issue from nature and return to it, 8, 112, 112 n.; relation of s. to one another, and of mind and s., 8, 268-70; five s., the fuel for the fire connected with the Brahman, 8, 286; the sprouts in the holes of the tree of worldly life, 8, 313, 371; the ten s., and the one sense (mind), 8, 317; 38, 65 n.; contact of objects of sense with the s. is the source of delusion, 8, 335; the s. and the objects of s., and the five great elements to be placed together, and held by the mind, 8, 341; desire, wrath, &c., are got rid of by restraint of s., 8, 344; the group of s., the bonds of the wheel of life, 8, 355; the ascetic draws in his s. as a tortoise his limbs, 8, 366; the Supreme Self cannot be reached by the s., 8, 367; the Sannyâsin understands the s. and the objects of the s., 8, 368; the different kinds of sound, touch, colour, taste and smell, 8, 383-5; five s., the five fetters, to be cut by the Bhikshu, 10 (i), 86; 11, 181; he whose s. are trained, and longs for death, is called subdued, 10 (ii), 89; s. and Âsavas, 11, 301-3; are different from the Self, 15, 22; eight grahas, 'seizers' or s. and atigrahas or objects of sense, 15, 125 sq.; 34, cxi sq., 239; 38, 79, 83, 369; gather round the Self at the time of death, 15, 173 sq.; 38, 102; nature of s., 15, 329; are our greatest foes, 19, 297; renouncing all attachments to the objects of s., the fifth great vow of the Gâna, 22, 208 sq.; five s. known through the Veda, 25, 505; the objects are beyond the s., 34, 239, 244; relation of the s. and their objects is based on the mind, 34, 239; elements and s., the product of Nescience, 34, 281; Sâmkhyas enumerate sometimes seven s., sometimes eleven, 34, 376; 38, 82 sq.; 'the abode of the six' (s), in Baudhdha terminology, 34, 404, 405 n.; produced from name and form, 35, 79; are not interchangeable, 35, 86-9, 98 sq.; action of s. by contact, sensation, idea, thought, &c., 35, 86-9,

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**Serpents**, *see* Snakes.

**Servants**, rites to prevent them from running away, 29, 350 sq.; 30, 175-7, 296; there can be no lawsuit between master and s., 33, 234; disputes between master and s., 33, 273 sq.; law regarding master and s., 33, 298, 343-6; warriors, the highest class of s., 33, 345; s. refusing to do their work, 'open thieves,' 33, 360. *See also* Labourers, Slaves, and Wages.

**Sesha**, Vishnu's serpent, 7, 7.

**Seshadravyā**, n. of a bathing-hall at Nālandā, 45, 420.

**Seshavatī**, granddaughter of Mahāvīra, 22, 194, 256.

**Setavya**, n. of a town, 10 (11), 188.

**Seth** and Enoch, the prophets of Sabaeism, 6, xi; the Kaabah restored by S., 6, xvi.

**Seven directors** (in astronomy), 3, 39, 39 n.; s.-shrined temple of ancestors, 3, 102, 102 n.; penalty of twice s. head of small cattle, &c., 4, 175; s. pairs of men from Māshya and Māshyōi, 5, 57 sq.; s. powers of the demon Aeshm, 5, 108; s. planets, 5, 113 sq.; s. spaces of the

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(a) Definition, origin, consequences of s

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(a)\* DEFINITION, ORIGIN, CONSEQUENCES OF S.

The religious notion of s. in the

Rig-veda, 1, xlii; he who learns that a man has committed a s. should not be the first to make it known, but he shall not invite him to dinners given at religious ceremonies, 2, 75; food of sinners not to be eaten, 2, 190, 267; 14, 69-71; 25, 161-4; created by Angra-Mainyu, 4, 5-9; s. and merit compared as to their results in future life, 4, 270 sq., 281, 281 n.; evil demons produced by s., 5, 113; s. is what is against the will of Aûhar-mazd, 5, 157; new-born child not to be shown to a sinful person, 5, 322; *whoso commits a crime, he only commits it against himself*, 6, 88; God has only prohibited sinful actions, 6, 140 sq.; causes of s., 8, 56 sq.; 22, 3-14, 51 sq.; Kâsyapa was conversant with merit and s., 8, 232; men reborn in uncomfortable and harassing states in consequence of s., 8, 233, 321; 10 (ii), 47, what is s.? 8, 311; each soul is to bear the burden of its own s., 9, 3, 253; what is s. according to Buddha, 10 (ii), xv sq., 40 sq.; destiny and sinfulness, 18, 215 sq.; he who comprehends the causes of s. is a sage, 22, 2 sq.; results of s., retribution, 25, lxviii, 155 sq.: 37, 45 sq., 68, sinful acts and qualities, marks of the qualities of Activity and Darkness, 25, 491; there is more merit than demerit, 35, 128 sq.: 'your s. will find you out,' 35, 295, 295 n.; misery arises through sinfulness, 37, 35 sq.; abettors of s., 37, 72; pregnancy of the fiend due to certain s., 37, 164, 207; there would be no s. if the soul were not embodied, 37, 200; committed by the gods, 42, 32, 520; disease caused by one's own s. or that of parents, 42, 41, 59, 293 sq.; *Vritra* is s., which ever keeps him from well-being and virtue, 44, 11; care taken at funeral rites that the deceased man's s. should be restricted or not made manifest, 44, 422, 425-8, 435-7; no s. in a Buddha country, 49 (ii), 14, 40. *See also* Crimes, Karman, Morality, Nirrti, and Transmigration.

#### (b) CLASSIFICATION OF S.

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#### (c) ATONEMENT, REPENTANCE. RENUNCIATION OF S.

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- Sirarddhi**, disciple of Mahâgiri, 22, 290.
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- Sisara**, father of Kumâra, who brings disease of children, 29, 297.
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**Slaughter**, stories illustrating the sinfulness of, 8, 288-96; necessary for the sustentation of life, 8, 291; refraining from s. is the duty among all duties, 8, 291; is of the quality of passion, 8, 324. *See also* Ahimsā.

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**Smoke**, is the breath of sacrifice, 41, 240; is seed shed by the earth, and becomes rain, 41, 383; is the vigour of fire, 43, 250.

**Smṛiti**, or traditional literature, of secondary authority only, 1, lxvii; means Dharmaśāstra, 25, xxv, 31; S. such as the Manu-s. opposed to the Sāṅkhya-s., 34, xlvii, 290-6; Kāpila S. or S. of the Sāṅkhyas,

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- Strîveda**, though acquainted with it men get into the power of women, 45, 274.
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**Subhoga**, one of the eight Brahmans who took note of the marks on Buddha's body, 36, 44.

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**Sudarsana**, mountain, invoked at the house-building rite, 29, 347. *See* Meru.

**Sudarsana**, a Nāga prince, 49 (i), 169.

**Sudarsanā**, eldest sister of Mahāvīra, 22, 193, 256.

**Sudarsanā**, n. of the palankin of the Arhat Rśhabha, 22, 283.

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**Suddharasmiprabha**, n. of a Tathāgata, 49 (ii), 100.

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**Suddhipanthaka**, disciple of Buddha, 49 (ii), 90.

**Suddhodana**, Pali Suddhodana, father of Buddha, 13, 208 sqq.; 19, 1, 6, 18, 20, 25-8, 91-4; 36, 45; 49 (i), 2-25, 81, 89-91, 195-200.

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**Sudhanvan** Āṅgīrasa has become a Gandharva, 15, 127.

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**Suffering**, *see* Pain, and Truths (the four noble).

**Sugā**, wife of Inda or Indra, 10 (1), 189.

**Sugata**, *see* Buddha.

**Sugātā**, a devout woman, obtained final salvation, 11, 25; daughter of Senāpati, 19, xxvii; one of the first Buddhist nuns, 49 (1), 192.

**Sugataketanā**, a leader of female lay devotees, 21, 360.

**Sugātavaktra**, satiated at the Tarpāna, 29, 220.

**Sugrīva**, Mṛigaputra's father king in the town of, 45, 88.

**Suhail ibn 'Amr**, concluded truce with Mohammed, 9, 237 n.

**Suhasta**, a guardian of Soma, 26, 72.

**Suhastin**, n. of a Sthavira, 22, 288; his twelve disciples, who gave rise to numerous Kulas and Śākhās, 22, 290 sqq., 290 n.

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**Sui-zän**, the first ruler who broke up the Primal Unity, 39, 370, 370 n.; words of S., 40, 7.

**Suka**, the son of Vyāsa, travelled to the sphere of the sun, 38, 375.

**Sukanyā**, daughter of Saryāta, wife of Kyavana, 26, 273-5.

**Sukesas Bhāradvāja**, n. of a sage, 15, 271, 283.

**Suketā** (good-will?), identified with the sun, 29, 348.

**Sukhākara** = **Sukhāvati**, q. v.

**Sukhāvati**, the Land of Bliss, the paradise or Buddha-country of Amitābha, where there are no women, and existence is by apparitional birth, 21, 389, 417; 49 (ii), v, viii, 28; its Paurāṇik prototype, 49 (ii), xxii; description of S., 49 (ii), i, 33-44, 49-59, 61-5, 91-8; those who think of the Tathāgata are after death born in S, 49 (ii), 45 sq.; beings who are born in S, 49 (ii), 55-9, 66-72, 98-102, 188-99; how to obtain it, 49 (ii), 166-99. *See also* Buddha-fields, and Paradise.

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**Sūkiloma**, Yakkha, threatens to harm Buddha, if he cannot answer his questions, 10 (ii), 45.

**Sūkilomasutta**, t.c., 10 (ii), 45 sq.

**Sukra**: Brhaspati became S., 15, 342; son of Angiras, 19, 10; 49 (i), 8; worships Indra, 19, 95, 49 (i), 93; is the sun, 26, 278 sq., 324 sq., 338, 407, 419 sq.; Soma libations for S. (and Manthin), 26, 278-88, 316 n., 324 sq., 332, 338, 407-9, 419-21; 41, 111; 44, 209.

**Sūktavāka**, *see* Prayers (c).

**Sukurkura**, a demon harassing children, 30, 219. *See also* Kūrura.

**Sula**, converted by Buddha, 19, 241.

**Sulabhā Maitreyī**, worshipped at the Tarpana, 29, 123, 220; entered into the body of Ganaka, to carry on a discussion with him, 38, 237.

**Sūlagava**, *see* Animal Sacrifice (b), and Cattle.

**Sulasā**, female lay votary, 22, 267 sq.; a courtesan, 36, 249.

**Sumana**, appointed on the jury at the council of Vesālī, 20, 407; the garland maker, a devout Buddhist, 35, 172; 36, 146 sq., 249.

**Sumanobhadra**, disciple of Sam-bhūtavigaya, 22, 289.

**Sumantra** left Rāma in the forest, \*19, 65, 65 n.

**Sumantu**, worshipped at the Tarpana, 29, 122, 149, 220.

**Sumati**, son of Māra, 19, xxii.

**Sumati**, son of a former Buddha Kandraśūryapradīpa, 21, 19.

**Sumati**, n. of a Tīrthakara, 22, 280.

**Sumati**, son of Bhṛgu, author of a version of Manu's Code, 25, xvii, xcv; 33, xi, xiii sq., 3, 3 n.

**Sumeru** swayed by the birth of Buddha, 19, 5, 5 n.; chief of mountains, 19, 9; Buddha compared with S, 19, 221, 221 n., 276, 276 n.

**Sumerukalpa**, n. of a Tathāgata, 49 (ii), 6, 101.

**Sumitra**, left the son of Raghu, 49 (i), 66.

**Summum bonum**, *see* Emancipation, Highest Good, and Nirvāna.

**Sumukha**, perished through want of humility, 25, 222.

**Sun**.

(a) The s as a heavenly body.

(b) The s in mysticism and symbolism

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(d) Sacredness and worship of the s

(a) THE S. AS A HEAVENLY BODY.

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(d) SACREDNESS AND WORSHIP OF THE S.

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(a) Guru or t. of the Veda in Brāhmanism.

(b) In Buddhism and Gāna religion.

(c) In Zoroastrianism

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**Trisaṅku**, poet, teaching of the Veda by, 15, 51 sq.

**Trisarava**, or Buddha, Dharma, Sangha, 10 (i), 51 n.

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- Uda**, or Aūdāk, demon, 5, 109; 37, 212 sq. n.
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- Udaka**, son of Pēdāla, a follower of Pārśva, is converted by Gautama to the creed of Mahāvīra, 45, 420-35.
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- Udena** Ketīya, n.pl., at Vesālī, 11, 40, 57 sq.
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- Udgitha**, t.t., explained, 1, 1 n.; meditations on the U., 1, 1-17; 15, 78-84; 34, lxxiv; 38, 247, 252-6, 272-4, 282 sq., 282 n., 292, 303-5, 321, 333, 345-9; 48, 8 sq., 19, 633-6, 664 sq., 676, 691, 696 sq., 707 sq.; the U. of the dogs, 1, 21; is the Praṇava, 15, 307; U. and Āditya (the sun), 34, lxxvii; 38, 333, 346 sq. and n.; ether is the U., 34, 83; U. and Udgātri, 38, 197; never used to denote the syllable Om in its connexion with the Rg-veda and Yagur-veda, 38, 199; the best of all essences, 48, 696 sq. *See also* Om, and Sāmaveda.
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- Udumbarikā** Sākhā of the Uddeha Gana, 22, 290.
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- Ugras**, a class of Kshatriyas, 45, 71, 71 n., 321, 339. *See* Caste (e).
- Ugrasena**, a Pārikshita, offered horse-sacrifice, 44, 396; father of Rāgīmatī, 45, 113 n.
- Ugrāyudha**, killed by Bhīṣma, 49 (i), 113 sq.
- Uhā**, n. of a river in the Himālaya, 35, 109.
- Ukha**, n. of teacher, worshipped at the Tarpāna, 30, 245.
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- Uttarabalissaha** Gana founded by Uttara and Balissaha, 22, 289.
- Uttarakurâ**, n. of the palankin of Arishzanemi, 22, 277.
- Uttara-kuru**, n. of a rich town, 35, 3; one of the four great continents, 35, 130.
- Uttaramati**, one of the sixteen virtuous men, 21, 4.
- Uttara - Mîmâmsâ (-sûtras)** systematizes the *Gṛānakānda*, 34, x; later than the *Pûrva-Mîmâmsâ*, 34, x; another name for *Vedânta-sûtras*, 34, xii, xiv, xiv n.
- Uttânasutta**, t.c., 10 (ii), 55.
- Uvâla**, the obstinately wrong Bhikkhu, 20, 27-31.
- Uvarî**, converted by Buddha, 19, 245.
- Uzava**, son of Tûmâspa, 23, 221, 221 n.
- Uzayêirina**, the holy lord of the ritual order, worshipped, 31, 197, 201, 204, 209, 215, 219, 224, 383.
- Uzya**, son of Vangu-dhâta, 23, 215.

## V

- Vad**, n.d., the Wind, has the orange-scented mint, 5, 104; meat-offering to V. the righteous, 5, 337, 337 n., invoked, 5, 403, 405. *See also* Wind.
- Vada**, n. of a religious book, 42, xx.
- Vadâk**, mother of Dahâk, 18, 217, 217 n., 228, 228 n.; 47, 32, 136, produced evil progeny, 37, 185, 185 n.
- Vadast**, a Karap, 47, 143, 144 n.
- Vadavâ**, and Sûrya, 49 (i), 138 n.
- Vadavâmukha**, a Rishi, made the ocean salt, 25, 398 n.
- Vadavâ Prâtithyêi**, worshipped at the *Taipana*, 29, 123, 220.
- Vaddha**, the *Likkhavi*, falsely accuses Dabba, the Mallian, of immorality, his punishment, 20, 118-25.
- Vadhaghna**, *see* Dahâka.
- Vadhûr**, the holy maid, 23, 225.
- Vâdhyoga**, *see* Gihvâvat V.
- Vâê**, *see* Vayu.
- Vâêbûkht**, n.p., 5, 146 sq., 146 n.

- Vâêdhayangha**, n.p., 23, 210.  
**Vâêdist**, Vâêdistô, an ancestor of Zoroaster, 47, 34, 140.  
**Vâêdvôist**, a Karap preached to by Zarâtûst, 47, 20 n., 55-7.  
**Vâêgered**, brother of Hôshang, 47, x, 8; cultivator and cherisher of the world, 47, 128.  
**Vâêsaka**, struggle between Tusa and the sons of, 23, 66-8, 67 n.  
**Vâêtand-i Râghinôid**, n.p., 5, 136.  
**Vafra** Navâza, when flung up in the air by Thraêtaona, worshipped Anâhita, and came down unhurt, 23, 68 sq. and n.; reached the distant Ranga, 23, 326, 328.  
**Vâga**, n.d., one of the Rbhus, 44, 381; Savitrî accompanied by Rbhus, Vibhus, and Vâgas, 44, 480; plur., a name of the Maruts (?), 46, 292, 294.  
**Vâgapeya**, see Sacrifice (j).  
**Vâgasaneyya**, see Yâgavalkya.  
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**Vâgasaneyi-Samhitâ**, 1sâ-upanishad and Sivasamkalpa in the, 1, lxvi; quoted, 88, 393; V. and Satapatha-brâhmana, 44, xiii sq.; on the Purushamedha, 44, xxxiii n.  
**Vâgasravas**, n. of a teacher, 12, xxxiii, xxxiii n.; 15, 226; 43, 390 n.; worshipped at the Tarpaza, 30, 244.  
**Vâgasravasa**, n. of a teacher, 12, xxxiii; father of Nakiketas, 15, 1. See also Kusî V.  
**Vâgereza**, n.p., 23, 213.  
**Vagabhumî**, Mahâvira travelled in, 22, 84.  
**Vaggians**, Agâtasattu's war against, and Buddha's prophecy about them, 11, 1-4; the ministers of Magadha build Pâraliputta, in order to repel the V., 11, 18 sq., 17, 101; the V. Bhikkhus of Vesâlî, their ten theses relaxing the rules for Bhikkhus rejected by the council of Vesâlî, 20, 386-414.  
**Vaggumudâ**, n. of a river, 20, 375.  
**Vâgî**, n.d., invoked at the house-building rite, 29, 347, 347 n.  
**Vâgin**, n. of a teacher, worshipped at the Tarpaza, 30, 244.  
**Vâgiratna**, n. of a teacher, worshipped at the Tarpaza, 30, 244.  
**Vâgra**, n. of a Sthavira, 22, 288; disciple of Simhagiri, 22, 293.  
**Vagrabâhu**, a royal sage, 19, 97; 49 (1), 94.  
**Vâgrakhedikâ**, t.w., a philosophical Mahâyâna-sûtra, 49 (11), xii-xix; translated, 49 (11), 111-44.  
**Vâgranâgarî Sâkhâ** of the Kâraza Gana, 22, 291.  
**Vâgrapâni**, n.d., Avalokitesvara assumes the shape of, 21, 411.  
**Vâgrasena**, n. of a Sthavira, 22, 288, 293.  
**Vâgravâlukâ**, n. of a river in hell, 45, 94.  
**Vâgrî Sâkhâ** of the Kauṅka Gana, 22, 292.  
**Vâguttarâ**, converted by Buddha, 19, 245.  
**Vahidhrôs**, n.p., 5, 146.  
**Vahistôist**, a Gâtha, 31, 187-94.  
**Vahmaêdâta**, son of Mâthravâka, 23, 213.  
**Vahman**, the Amshaspaṇḍ, intercedes for the soul, 4, 373 sq.  
**Vâhrâm**, angel, his flower, 5, 104, the mighty, the victorious, 5, 228, 403, 405: the fire in which is V. (Varahrân), 18, 65, 65 n., the strong (Verethraghna) V. co-operates with the departed soul, 24, 17.  
**Vâhrâm**, son of Mâh-vindâd, 37, xxxvi.  
**Vâhrâm Gôr**, Sassanian king, 5, 200 sq., 200 n.  
**Vâhrâm-shâd**, n.p., 5, 147.  
**Vâhrâm the Vargâvand**, or Shah-pûr, miracles at his birth, 5, li, 221, 221 n., destroys the fiendish races, 5, li sq., 223, 228 n., 229, 231 n., 232.  
**Vâi**, see Vayu.  
**Vaibhâshikas**, 'Realists,' a school of Buddhists, 34, 401 n., 48, 510.  
**Vaibhrâga**, a royal sage, 19, 97; 49 (1), 94.  
**Vaidabhritîputra**, n. of a teacher, 15, 226 n.  
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**Vaidarbhi**, Bhângava, n. of a sage, 15, 271, 274

- Vaideha**, caste, 25, 404 sq., 407, 409 n., 410 sq., 411 n., 413; *Ganaka V.*, see *Ganaka*.
- Vaidehī**, chief consort of Bimbisāra, 49 (ii), v, 161-5; is instructed in the meditations on Buddha Amitāyus, 49 (ii), 165-99, obtains highest perfect knowledge, 49 (ii), 199.
- Vaidūryagarbha**, the 68th Tathāgata, 49 (ii), 7.
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- Vaigavāpa**, n. of a teacher, 15, 118 n.
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- Vaigayanta**, palace of the gods, 21, 342, 345.
- Vaikarna**, n.d., invoked at the marriage rite, 29, 278.
- Vaikhānasa**, Sk. t.t., a hermit, 2, 192, 192 n.; 48, 705.
- Vaikhānasa Sāstra**, see *Vaikhānasa-sūtra*.
- Vaikhānasa-sūtra**, or the Institutes of Vikhanas on the duties of hermits, is the *Śrāmanaka-sūtra*, 2, 155 n., 192 n.; 14, 259, 293; V. and Baudhāyana Dharma-sūtra, 14, xxxiv; quoted, 25, xxvii-xxix, 202, 203 n.
- Vaikuntha**, n. of Vishnu, 7, 295. See also *Indra (a)*.
- Vainas**, see *Caste (f)*.
- Vainārika**, i.e. Baudha, 34, 414, 415.
- Vaipaskita**, see *Tārksya*.
- Vaiparyata**, see *Tārksya*.
- Vairokanarasamipratimandita**, n. of a Buddha-field, 21, 393, 396, 419.
- Vairokanarasamipratimanditarāga**, was in a former birth the queen Vimaladattā, 21, 429 sq.
- Vaisālī**, see *Vesālī*.
- Vaisampāyana**, relates the story of the Mahābhārata, 8, 150 sq., 229 sq.; worshipped at the Tarpana, 29, 122, 149, 220; 30, 245.
- Vaisāradya-prāpta**, n. of a Tathāgata, 49 (ii), 67.
- Vaisheshikas**, school of philosophy, non-difference of cause and effect defended against them, 34, xlix, 320-43; refutation of their tenet that the world originates from atoms set in motion by the *adr̥śha*, 34, 1 sq., 381-400; 48, 517; their belief in a non-intelligent soul, 34, liv; 38, 33-5; 48, 552; teach that the Lord is the operative cause of the world, 34, 17 n., 435; their argument against the Vedāntins, 34, 381; difficulties with regard to their six categories, 34, 394 sqq.; their doctrine may be called semi-destructive or semi-nihilistic, 34, 401, 401 n.; refutation of their doctrine of many Selves, 38, 70; their opinion that the mind only proceeds to the new abode of fruition, 38, 104; forerunners of the V., their doctrine refuted, 45, ix, 237 sq., 343; views of the V. philosophy of *Kaṇāda*, refuted, 48, 430-67, 495-500. See also *Philosophy*.
- Vaisheshika-sūtras**, quoted, 38, 430.
- Vaishnava**, see *Soma (b)*.
- Vaishnava sect**, the *Vishnu-smṛiti* recast by an adherent of the V., xxvii-xxxii; the most important of Hindu sects, 34, xvii.
- Vaishapureya**, n. of a teacher, 15, 118 n.
- Vaisramana**, see *Kubera*.
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- Vairavadeva**, t t, see *Sacrifice (b, f)*; V. hymn, see *Prayers (c)*.
- Vaisvāntara** hermitage, Buddha goes to the, 49 (i), 122.
- Vairvānara**, see *Agni (d)*.
- Vairvānaranirghosha**, n. of a Tathāgata, 49 (ii), 100.
- Vairvānara-vidyā**, or knowledge of Agni Vairvānara, 8, 259; 38, 187, 233, 249, 292, 400, 48, 629 sq., 632.
- Vaisvāvasavya**, patronym. of a *Hotri*, 43, 333.
- Vaisya**: the sacred fire should be fetched from the house of a V. rich in cattle, 29, 13 sq. and n.; takes part in chariot race, 41, 29; sprinkles king from *Asvattha* vessel, 41, 84; hired to drink the *Surā-liquor*, 44, 233; son of V. woman not anointed, 44, 326. But see *Castes*.
- Vaitahavyas**, perished when they devoured the cow of the *Brāhmana*, 42, 170, 432.
- Vaitālika**, a dreadful mountain in hell, 45, 285.
- Vaitāna-sūtra**, of the *Atharva-veda*, treats of the horse sacrifice, &c., 44, xvi; on the *Purushamedha*, 44, xxxiii, xxxiii n., xli, xliii-xliv.

- Vaitaranī** (Pali Vetaranī), a river in hell, 7, 141 n.; 10 (ii), 124; 44, 438 n.; 45, 95; 'my own Self is the river V.', 45, 104; difficult to overcome, 45, 270; description of it, 45, 280.
- Vaiṭabhatīputra**, n. of a teacher, 15, 226.
- Vaiṭasvata**, n. of Yama, 15, 3, 3 n. See also Manu, and Yama.
- Vaiyāghrapadīputra**, n. of a teacher, 15, 225.
- Vaiyāghrapadya**, Indradyumna Bhāllaveya addressed as V., 1, 87; Budila Āsvatarāsvi addressed as V., 1, 87. See also Apuditeya.
- Vāk** or Speech, mentioned in a list of teachers, 15, 226; legend of Yagña and V., 26, 30-3; sent by the gods to fetch Soma from the Gandharvas, 26, 53-8, the Soma cow identified with V., 26, 54, 56-63; legend of V. who became a lioness, 26, 114-16, 119 sq., 123 sq.; Supar-nī = V., 26, 149; prayers to V., 26, 189; 29, 51, 299; 41, 38; metres produced from V., 26, 226; Agni associated with V., 26, 365 n., 367 n.; the one-thousandth cow given at the Trirātra is V., 26, 414, 414 sq. n.; the triple Veda the thousandfold progeny of V., 26, 436; 41, 140; 44, 343 n.; the pith of V. wished to desert the gods, 26, 450 sq.; is this earth, 26, 450 sq.; the voice of thunder, in the company of the Maruts, 32, 272, 275; victim for V., 41, 15; Sarasvatī V. the leader, yoke-fellow of Thought, 41, 39, 80, 173; offering for Brhaspati V., 41, 70; world of V., 41, 145, 192; waters created out of V., 41, 145 sq., 192; the Āngiras-like deity, 41, 154; from V. Visvakarman begat living beings, 41, 407; V. Virāg, daughter of Kāma, 42, 221, 593; escaped the gods and settled in the trees, 42, 437; speaks, 43, 323, 366; Indra is V., 44, 16; when the sacrifice is complete, V. is wholly gained, 44, 343; is the goddess Gladness, 44, 453. See also Sarasvatī, Speech, and Voice.
- Vaka Dālbhya**, n.p., 1, 6, 21.
- Vāṭaknavī**, see Gārgī V.
- Vāṭaspati**, n.d., Lord of Speech, 8, 262 n.; 26, 250; Kapila and V., 19, 134, 134 n.; V. Visvakarman, 26, 431; invoked, 26, 452 n.; Pragāpati, the Lord of Speech, 41, 5; prayer to V., 42, 209, 665; 44, 122. See also Vākpāti.
- Vakhsh**, n.p., 5, 146.
- Vakkali**, was delivered by faith, 10 (ii), 212 sq.
- Vāṭkhaligga**, see Vātsaliya.
- Vakkula**, one of the five hundred Arhats who are to become future Buddhas, 21, 198; disciple of Buddha, 49 (ii), 90.
- Vākpāti**, Lord of Speech, 8, 262 n.; see Vākaspati.
- Vakula**, an eminent Arhat or Bhikshu, 21, 2; 49 (ii), 2.
- Vākyakāra**, see Tanka.
- Vala**, demon, undone by Brhaspati, 42, 193, 596.
- Valabhi**, the Gaina council of, under Devarddhi, 22, xxxvii sqq.
- Valāhassa Gāṭaka**, 11, 255 n.
- Valākākausika**, n. of a teacher, 15, 186 n.
- Vālakhilyas**, dialogue between them and Pragāpati Kratu, 15, xlvii, 291-302; sages who had left off all evil, who were vigorous and passionless, 15, 291; have, through Brahman-knowledge, gone to the road of Brahman, 15, 326; tried to create other gods, 25, 398 n.; by means of the V. the gods ranged over these worlds, 43, 56.
- Valkhash**, or Valkhas, the Askānian, Volageses I, Parthian king, collected the remnants of the Avesta, 4, xxxvii-xli, xlviii, lxx; 37, 413, 413 n.; 47, 82 n.
- Vallī**, Sk., 'creeper' used in the sense of 'chapter' in Upanishads, 15, xxiii.
- Vālmiki**, follows after Vyāsa, 19, 11, uttered the poetry which Kya-vana could not compose, 49 (i), 9.
- Vāmā**, mother of Pārva, 22, 271.
- Vāmadeva**, n. of a Rishi, 11, 172; author of Vedic hymns, 1, 215; 46, 310, 319, 327, 333, 337, 341, 344, 349, 351, 353, 355, 357, 358, 361, became immortal, 1, 244, 246; the Rishi V. says 'I was Manu, I was the sun,' 15, 88; 38, 238; 48, 252 sq., 618; saved himself from starva-

- tion, 25, 424; worshipped at the Tarpana, 29, 122, 220; honoured as teacher, 29, 141; had obtained intuition of his identity with Brahman and everything in the universe, 34, 145; 38, 37, 37 n., 101; 48, 71; became Brahman in his mother's womb, 38, 328; Brhaduktha, son of V., 44, 302; Agastya and V., seeking Rāma, 49 (1), 93, 93 n.
- Vāmadevyā**, *see* Prayers (c).
- Vāmaka**, n. of a Rishi, 11, 172.
- Vāmakakshāyana**, n. of a teacher, 15, 227; quoted, 41, 314; instructed by Sāndilya, 43, 345, 345 n.; pupil of Vātsya, 43, 404.
- Vāmanī**, a name of the highest Self, 48, 272.
- Vanand**, Zd. *Vanant*, constellation, chieftain of the south, 5, 12, 13 n., 21; 24, 91, 91 n., 131; meat-offering to the star V., 5, 336; the star V. worshipped, 23, 9, 16, 97, 97 n., 351; the V. Yast, 23, 310.
- Vanant**, *see* Vanand.
- Vānaprastha**, t.t., Sk., the forester, or hermit, *see* Hermits.
- Vanāra**, n.p., 23, 205.
- Vanasavhaya**, n. of a town, 10 (11), 188.
- Vanasapati**, 'lord of the forest,' offerings to, 26, 208 sq.; 29, 352, 44, 3 n., 253 sq., 336 n. *See* Soma (c).
- Vandaremaini**, brother of Aregat-aspā, fights against Vistāspa and Zairi-vairi, 23, 80 sq., 80 n.
- Vand-Aūharmaśā**, n. of a teacher, 5, 246 sq., 257, 371.
- Vandī-khīm**, epithet of Pēshyōtanū, 5, 229, 229 n.
- Vanfraghērn**, son of Yim, 5, 133, 133 n.
- Vangantaputta**, *see* Upasena V.
- Vanghu-dhāta**, son of Hvadhāta, 23, 215.
- Vanghu-fedhri**, the virgin mother of Ukhshyat-nemah, 23, 195 n., 226, 226 n.
- Vangīsa**, desires to know the fate of Nigrodhakappa who had recently attained Nirvāna, 10 (11), 57-60; praises Buddha, 10 (11), 73; saying of V. the Elder, 36, 322.
- Vaṅgīśasutta**, t.c., 10 (11), 57-60.
- Vānīār**, son of Airīk, 5, 133.
- Vānīagrāma**, Mahāvira at, 22, 264.
- Vanity**, absence of, 8, 103, 114-16, 166, 246; destructive of a man's life, 8, 181; is dark conduct, 8, 320 sq.
- Vānīya Kula** of the Kauṇika Gana, 22, 292.
- Vanōfravism**, the Āspīgān, 47, 34.
- Vapāhoma**, *see* Animal sacrifices (c).
- Vappa**, is converted by, and receives the ordination from Buddha, 11, 155 n.; 13, 99.
- Varadatta**, at the head of the Siamaṇas, under Arishtanemi, 22, 278.
- Varāhamihira**, quotes Manu, 25, xcvi.
- Varakasa**, n.p., 23, 212.
- Varanā**, t.t., 'that which wards off,' the non-released soul abides in it, 34, 153.
- Varanāvati**, river, its water wards off poison, 42, 26, 376.
- Varaprabha**, n. of a Bodhisattva, 21, 21 sq., 26 sq.; the 23rd Tathāgata, 49 (11), 6.
- Varāza**, n.p., 23, 203, 205.
- Vardast**, an author of the Sad Dar, 24, xxvii.
- Vardhamāna**, *see* Mahāvira.
- Vardhamānaka**, one of the celestial regions, 22, 190.
- Vardhamānamata**, one of the sixteen virtuous men, 21, 4.
- Vāredad-gadman**, Zd. *Varedad-bvarenō*, one of the producers of the renovation, 18, 78 n., 79, 23, 220, 220 n.
- Varedat-bvarenah**, or *Varedad-bvarenō*, *see* Vāredad-gadman.
- Varedhakas**, a tribe, conquered by Vistāspa, 23, 117, 117 n., 280.
- Varena**, *see* Varenya.
- Varenō**, demon of lust, of illicit intercourse, 5, 110; 18, 93, 37, 253, 253 n.; opposes Ard the righteous, 18, 270, 270 n.
- Varenya daēvas**, fiendish inhabitants of Varena, V. fiends, 4, 140; 23, 59, 224, 251, 292, spell against them, 4, 140, 140 n.; the female V. fiend, 23, 29; Ahura-Mazda helps to smite them, 23, 33; flee from Mithra, 23, 136, 144, 155; Fravashis protect from the female V. fiend, 23, 197.
- Vareshava**, the Dānayan, smitten by Keresāsp, 18, 370; 23, 296.



**Vareshna**, son of Hanghaurvaungh, 23, 208.

**Varesmapa**, son of Ganara, 23, 213.

**Varesmô-rao'ah**, son of Frânya, 23, 204.

**Varesmô-rao'ah**, son of Perethu-afzem, 23, 219.

**Vargâvand**, a producer of the renovation, 37, 437, 437 n.

**Vârkakhandi**, quoted by Gobhila, 30, 97.

**Vârkali**, a saying of his, 44, 169.

**Vârkârûnâputra**, n.p., 15, 224 n., 225.

**Varmin**, worshipped at the Tarpana, 30, 244.

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**Vârshagânputra**, n. of a teacher, 15, 224 n.

**Varshna**, son of Hanghaurvaungh, 4, 371.

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**Vârshu(ya)**, n.p., Yâgñavalkya sacrificed for him, 26, 3, 3 n.

**Vârshyâyâni**, quoted by Âpastamba, 2, xxviii, 70, 88.

**Varsni**, son of Vâgereza, 23, 213.

**Varuna**, Vedic Indian god.

(a) V. in mythology.

(b) Worship of V.

(c) Mitra and V.

(a) V. IN MYTHOLOGY

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- Varunâni**, n.d., mother of Sleep, 42, 167, 485
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- Vârûṇi**, n.d., invocation to, 14, 251.
- Vâruṇy-upanishad**, *see* Upanishads (a).
- Varûthin**, n. of a teacher, worshipped at the Tarpana, 30, 244.
- Vasa Asvya**, hymn of, 43, 112, 112 n.
- Vasabha-gâma**, Bhikkhu Kassapa-gotta of, 17, 256-61.
- Vasabha-gâmika**, appointed on the jury at the council of Vesâlî, 20, 407.
- Vasalasutta**, t.c., 10 (ii), 20-4.
- Vasatîvarî-waters**, *see* Water (b).
- Vāsava**, the gods hear the well-spoken words of, 10 (ii), 64
- Vāsettha**, Pali for Vasishtha, the Rshi, 11, 172.
- Vāsettha** and Bhâradvâga, two young Brâhmanas, instructed and converted by Buddha, 10 (ii), 108-17; 11, 168-203; addressed by Buddha, 35, 229.
- Vāsetthas**, the Mallas addressed as 11, 101 sq, 121-8.
- Vāsetthasutta**, t.c., 10 (ii), 108-17.
- Vashat**, *see* Sacred syllables.
- Vāshkalin**, questions Bâha about Brahman, 38, 157.
- Vāshpa**, one of the five first disciples of Buddha, 19, 172; converts Sâriputra, 19, 193; a distinguished Arhat, 21, 2; 49 (ii), 2.
- Vasînî**, the initiated boy given in charge to, 30, 154.
- Vasishtha**, famous Rshi, author of Vedic hymns, esp. of the 7th Mandala of the Rig-veda, 1, 216, 220; 29, 127; 32, 376, 380, 383, 386, 388, 437, 48, 332; married a Kândâlî Akshamâlâ, 2, 175 n.; 25, 331, 331 n.; 49 (i), 45; asks Brahman about final emancipation, 8, 314; most Varuna hymns ascribed to V., 12, xvii, the Dâkshâyana sacrifice called the V.-sacrifice, 12, 376, 376 n., mentioned in the Vâsishtha Dharmasâstra, 14, xi sq., 16, 124, 140; born without a mother, 14, 180 n.; one of the seven Rshis, 15, 106, revered by King Antideva, 19, 12; 49 (i), 10, 101, Bharata and the Rshi V., 19, 95, a great Rshi king, 19, 274; Ganadhara of Arhat Pârsva, 22, 274; Khumbya and V., 23, 224 n.; a sage and Pragâpati, 25, 14; Sukâlins (manes), offspring of V., 25, 112; swore an oath before King

- Sudās, 25, 273, 273 n.; 33, 98, 98 n.; formerly only priests of the V. family could be Brahmans, 26, 434 n.; 44, 212; worshipped at the *Tarpana*, 29, 122, 220; 30, 244; honoured as teacher, 29, 141; imprecations against V., 32, xlv n.; quoted by Nārada, on lawful interest, 33, 66; accused of witchcraft, 33, 98, 42, 1; the son of Brahman's mind, having parted from his former body in consequence of the curse of Nimi, was, on the order of Brahman, again procreated by Mitra and Varuṇa, 38, 235; Indra makes V. his Brahman priest, 42, lx; a Brahman and Purohita, 42, lxxv; V. and the *Atharva-veda*, 42, lxxv, lxxv n.; steals food in the house of Varuṇa, 42, 372; is the breath, 43, 5; on the relation between Varuṇa and Indra, 44, xxii; V. taught Indra the *Virāg*, and Indra taught V. the expiation rites of a Soma-sacrifice, 44, 212; teacher of Parāśara, 48, 92; had reached intuition of the highest truth, yet entered after death on other embodiments, 48, 650 sq.; could not arrange the Vedas, 49 (1), 9.
- Vāsisht/ha-Dharma-sāstra**, or V.-Dharma-sūtra. relation between the Baudhāyana, V., and Gautama-Dharma-sūtras, 2, lvi, lvi-lx; its relation to other works on Dharma, 7, xvi-xx, 14, xvii-xxv; connected with the *Rishi* Vasishtha of the *Rig-veda*, 14, xi sq.; belongs to one of the schools of the *Rig-veda*, 14, xii-xv; 25, 613; its position in Vedic literature, 14, xiii, xv-xvii, xix, xxvii; its date, 14, xv, xxv-xxvii; its home in Northern India, 14, xvi, xxvii; portions of the work not genuine, 14, xxi-xxv; text and translation, 14, xxvii sq., 1-140; quotes a *Mānava* Dharma-sūtra, 25, xxii, xxxi-xxxiv; quoted in *Manu-smṛiti*, 25, xxix sq., 278, 278 n.
- Vāsisht/ha** gotra, *Trisalā* of the, 22, 191, 193, 226, 230; *Sthavira*s of the V. gotra, 22, 286, 288, 290, 292, 294.
- Vasishth/as**, descendants of Vasishtha, wear braided hair, 32, 424. See also *Vāsetthas*.
- Vāsisht/as**, a school of the *Sāma-veda*, 14, xv n.
- Vāsisht/ī** = Yārā, wife of the Purohita Bhṛigu, 45, 65 sq.
- Vāsisht/īyā Sākha** of the *Mānava* *Gāṇa*, 22, 292.
- Vasor dhārā**, t.t. 'shower of wealth' oblation, 43, 213 sq.; its mystic meaning, 43, 221 sq. See also *Sacrifices* (1).
- Vassa**, V. rules, see *Monks*, and *Ramy* season.
- Vassakāra**, n. of a Brāhman, prime-minister of Magadha, 11, 2-5; Sunidha and V., the ministers of Magadha, who build *Pātaliputta*, 11, 18-21; 17, 101 sqq.
- Vāstavya**, a name of Rudra, the god of cattle, 12, 200 sq.
- Vāstoshpati**, n.d., 'lord of the homestead,' prayers and offerings to, 25, 91, 91 n.; 29, 85, 30, 95, 158; 41, 43 n.; 42, 640, sacrifice to V. on entering a new house, 29, 95 sq.; worshipped at house-building rites, 29, 215, 346 sq., 429; 30, 123, 205 sq.; the genus of home, 42, 135, 343, 494 sq.
- Vasu**, see *Vasus*.
- Vasubandhu**, composed a commentary on the *Saddharma-pundarika*, his date, 21, xxii; refers to the *Milindapañha*, 36, xvii.
- Vasudēva**, king of *Sauryapura*, 45, 112 sq, 115 sq.
- Vāsudeva**, n. of *Kṛishna*, 8, 75, 91, 98, 130, 230, 235, 254, 310, 312, 393; is everything, 8, 75; appears in four forms, as V., *Saṅkarshana*, *Pradyumna*, *Aniruddha*, 11, 267 n.; 34, 440 sq; called *bhagavat*, the highest Lord, is the highest Brahman, and the highest cause, 34, xxiii, li, 440; 48, 23, 87, 127, 524 sq., 527, 529, from V. originated *Sankarshana*, 34, li; a surname of *Kapila*, who burned the sons of *Sagara*, 34, 294; to be worshipped, 34, 440; the only real essence, 34, 442; dialogue of V. and *Arguna* on knowledge originating in a future life, 38, 328 sq.; the god with the conch, discus, and club, who fights with an irresistible strength, has

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**Vāsuki**, n. of a Nāga king, chief among serpents, 8, 89, 353 n; 21, 5; offering to V. at the house-building, 30, 124.

**Vasukra**, author of a Marutvatiya hymn, is Brahman, 1, 169.

**Vasundara**: Sundara and V. (should be Sunda and Upasunda), 19, 125.

**Vāsupūgya**, n. of a Tirthakara, 22, 280.

**Vasus**, a class of gods, 1, 35; 46, 42, 45; the morning-oblations belong to them, 1, 35 sqq; 50; 44, 173, 443, 480 n.; a Sāman addressed to them, 1, 36; with Agni at their head, 1, 41; 8, 88; 34, 216; seen within Krishna, 8, 92; alarmed at the greatness of Krishna, 8, 94; invited to sit on the Prastara, 12, 93; V., Rudras, Ādityas, the three classes of gods, 12, 135, 239; 26, 350, 411; 41, 241, 246, 264, 42, 135, 161, 43, 33, 75; 44, 291 n., 312 sq.; 'Vasu's means of purification,' Vasu is the sacrifice, 12, 186-8; eight V., enumerated, 15, 140; 26, 411; 44, 116; the purifying power of Vasu invoked against the sin caused by defiled food, 15, 312; rise in the East, lords of the East, 15, 338; 43, 100; Buddha mistaken for one of the eight V., 19, 72; 49 (1), 71; the manes of fathers, 25, 127; practised penance, 25, 475; Rudra together with the V., 26, 59, Agni with the V., 26, 93; 46, 157; invoked, 29, 198, 207, 344, 347; 30, 157, 159; 32, 296; 42, 55, 43, 25; 46, 198, 253; the cow, or Aditi, the daughter of the V., 29, 199, 275; 30, 174; 'if thou belongest to the V., I buy thee for the V.,' 30, 53; worshipped at the Tarpana, 30, 243; Maruts called V., 32, 334, 374, 378, 386, 412; Rudra the best Vasu, 32, 419, are

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**Vasustruta** Ātreya, author of Vedic hymns, 46, 372, 376, 378, 380.

**Vasūyavaś** Ātreyaś, authors of Vedic hymns, 46, 417, 419.

**Vasvī**, is the Soma-cow, 26, 59.

**Vāta**, Wind (god): offering to V. by the student who broke his vow, 25, 454; the friend of the waters, 32, 449; the greatness of his chariot, 32, 449; the breath of the gods, the germ of the world, 32, 449 sq., hymns to V., 32, 449-51; the treasure of the immortal placed in his house, 32, 451; wafts medicine, 32, 451; Brhhaspati tied an amulet for swift V., 42, 85 sq., the broad atmosphere guarded by V., 42, 89; V. and Parganya invoked against the serpents, 42, 153, 161; Prāna is V., 42, 219; is the Gandharva, his Apsaras the waters, 43, 232; expiatory oblation at a Soma-sacrifice to V., 44, 210; goes forward in triumph, 46, 325.

**Vātagiri**, demon converted by Buddha, 19, 242.

**Vatsa**, underwent the ordeal of fire, 25, 274, 274 n.; Rishi, 41, 358. *See also* Vatsas

**Vatsa gotra**, Sthaviras of the, 22, 287, 293.

**Vātsaliya** (Prk *Vakkhali*gga) Kula, of the *Kāraṇa Gāṇa*, 22, 291; of the *Kauṭika Gāṇa*, 22, 292.

**Vatsanapāt** Bābhava, n. of a teacher, 15, 119, 187.

**Vātsapra** hymn, *see* Prayers (c)

**Vātsas**, make five Avadāna cuttings, 12, 192 n.

**Vātsimandaviputra**, n. of a teacher, 15, 224 n.

**Vātsiputra**, n. 1., 15, 224 n., 225.

**Vātsya**, n. of a teacher, 12, 111, 15, 118 n., 119, 186 n., 187, 227; 43, 272, 404.

**Vātsya gotra**, Sthūgupta of the, 22, 295.

**Vaṭṭagāmanī**, King, Buddhist canon written down during his reign, 10 (1), 111 sq., 115, 116.

**Vatthugāthās**, certain verses of the Sutta-nipāta so called, 10 (ii), 56, 125-8, 184-90.

**Vatthu-viggā**, a quack science, 11, 19 n.

**Vāvātā**, t.t., the king's favourite wife, 44, 387.

**Vavri** Ātreya, author of a Vedic hymn, 46, 407.

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(d) PREROGATIVES OF THOSE WHO KNOW OR STUDY THE V.

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the four Vs. belong to a legal assembly, 14, 20; Brāhmanas versed in the V., though deformed, sanctify the company at a Srāddha, 14, 52, 266 sq.; knowledge of the V. a chief qualification for Sishyas and members of a legal assembly, 14, 143-6; 25, 510 sq.; property which the king takes from men who died without heirs should be given to men well versed in the three Vs., 14, 179; the science of Brahman to be told to those who are versed in the V., 15, 41; a wife not to be chosen from a family in which the V. is not studied, 25, 76; families prosper by study of the V., 25, 86; only Brāhmanas knowing the V. shall receive alms, 25, 93; Brāhmanas learned in the V. to be entertained at Srāddhas, 25, 99 sq., 102 sq., 107, 110, student of the V. allowed to beg, 25, 430; disputes of ascetics and sorcerers should be settled by persons versed in the three Vs., 33, 281; great merit of him who refrains from killing, even in self-defence, one who regularly recites the V., 33, 285; a person engaged in V.-study must not be put under restraint, 33, 288. persons acquainted with the V. shall be heads of associations, 33, 347; they say of him who has studied the V., 'he is like Agni', 41, 146, works enjoined on him only who has learnt the V., 48, 689, 691 sq.

(e) SACREDNESS AND DELIFICATION OF THE V.

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(f) CONTENTS AND AUTHORITY OF THE V.

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(g) VEDIC SCHOOLS (*KARANAS*, *SĀKHĀS*).

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<sup>c</sup> Sākhās of the V. differ as to accents and the like, the vidyās refer to all Sākhās, 38, 272-4; Mantras and the like enjoined in one Sākhā are taken over by other Sākhās also, 38, 273 sq.; all Sākhās teach the same doctrine, 48, 23, 28, 80, 676.

**Vedagū**, t.t., Buddha's definition of the term, 10 (ii), 91.

**Vedanās**, t.t., sensations, pain arises from them, 10 (ii), 136 sq.

**Vedāṅgas**, the six, 2, 121; one who knows the Vedas and V., 2, 215, 25, 182, 182 n., 230, 334; created, 7, 4; Vedas and V. in Vishnu, 7, 10; teaching of the V., 7, 119; to be studied, 7, 123; one who knows the Nirukta among the members of a legal assembly, 25, xxvi, 1, 510, mentioned in the Manu-smṛiti, 25, xxvi, 56, 56 n., 58, 68, 73, 100, 110, 144; the V. and the special schools of science, 25, xlii-lii, Brāhmaṇas versed in the V., 44, 66.

**Vedānta**, meaning and use of the word, 1, lxxxvi n.; 8, 246 n.; germs of V. doctrines, 8, 147, 159 n.; the oldest of the six systems of philosophy, 15, xxxiv; is monistic, Sāṅkhya is dualistic, 15, xxxv, the orthodox view of V. not Evolution, but Illusion, 15, xxxvii; through V. and Yoga anchorites become free in the worlds of Brahmā, 15, 41, the highest mystery in the V. only to be taught to a son or pupil, 15, 267, doctrines of V. philosophy in Manu, 25, 3 n., 5 n.; doctrines concerning the origin of the world which are opposed to the V., 34, 289; philosophical view forming part of the V. system, 36, xxv, the V. heresy described in Gāṇa books, but hardly mentioned by Buddhists, 45, xvi, xvi n.; V. or Sāṅkhya-doctrine connected with Gāmini's doctrine, 48, 5, Sāṅkhya-rāstra, i.e. V., its relation to other philosophical systems, 48, 531. *See also* Philosophy.

**Vedānta-mīmāṃsā**, or inquiry into the Brahman as being one with the embodied self, 34, 9, 9 n.

**Vedānta-paribhāṣā**, t.w., quoted 8, 220, 258 n., 286 n., 314 n., 333 n., 338 n., 339 n., 387 n.

**Vedānta-sāra**, t.w., quoted, 8, 186 n.

**Vedānta-sāstra**, or Sāṅkhya-rāstra (Sāṅkhya-mīmāṃsā), 'Sāṅkhya system' explained as, 8, 123 n.; literature of V., 34, xi; its aim, 34, 190, 48, 7-9; by whom to be studied, 48, 255.

**Vedānta-sūtras**, Upanishads referred to in the, 1, lxi; posterior to the Bhagavadgītā, 8, 30-3; their date, 8, 31-3; called Bhikṣu-sūtra? 8, 33; quoted, 8, 105 n., 188 n., 191 n.; Svetāśvatara-upanishad referred to as 'revealed' in the V., 15, xxxi sq.; make frequent references to the views of earlier teachers, 34, xii, xix; the Gṛāṇa-kāṇḍa is systematized in the V. only, 34, xii; presuppose the Pūrva-Mīmāṃsā-sūtras, 34, xiii, other names for the V., 34, xiv n., 9, 190; called Brahma-sūtras, 34, xiv n.; looked upon as an authoritative work, at a very early period, 34, xvi, numerous commentaries on them, 34, xvi, differences of Vedānta doctrine existed before their final composition, 34, xvi sqq.; conspectus of their contents, 34, xxxi-lxxxv; are throughout Mīmāṃsā, 34, xlv; claim to be systematizations of the Upanishads, 34, cii; translated with Sankara's commentary, *Vols.* 34 and 38; have merely the purpose of stringing together the flowers of the Vedānta passages, 34, 17, translated with Rāmānuga's commentary, *Vol.* 48; their explanation by Bodhāyana, 48, 3.

**Vedānta texts**, meaning 'Upanishads,' 1, lxxxvi; 8, 8, 174 n.; 25, 213, 213 n., 215; *Krishna* the author of the V. t., 8, 175 sq., 113, 10-ward conferred by them, 25, 59, 59 n.; what the study of the V. t. presupposes, 34, xxxii, 9-15, Brahman the uniform topic of all V. t., 34, xxxii, 22-47, 190, why V. t. are to be studied, 34, 9; all the V. t. teach that the cause of the world is the intelligent Brahman, 34, 60 sq., have a twofold purport; some of them aim at setting forth the nature of the highest Self, some at teaching the unity of the individual soul with



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**Vedāntins**, speak of Māyā, 8, 331 n; objections against the V., based on the relation of suffering and sufferer, 84, 376-81; doctrines of V. refuted, 45, 1x, 236 sq., 343-5, aim to ascertain the nature of Brahman from Scripture, 48, 148-56; disputation between Ādraka and a V., 45, 417 sq.

**Vedapāragas**, *see* Holy persons.

**Vedārtha-saṃgraha**, a work of Rāmānuga, 34, xxi, 48, 78; quoted, 48, 138.

**Vedehiputto**, metonymic of Agātasatru, king of Magadha, q. v

**Vedi**, *see* Altar.

**Vedic Schools**, *see* Veda (g).

**Vedīsā**, n. of a town, 10 (n), 188

**Vēdvoīst**, a rich Karap, Zoroaster sent to, 47, xi, xxv

**Vegayanta**, n. of a heavenly palace, 85, 11.

**Vēh-āfrīd**, n p, 5, 138.

**Vehicles**, rules about the use of, for Bhikkhus and Bhikkhunīs, 17, 25-7, 20, 359 sq.

**Vehicles (yāna)**, t. t.: in spite of the apparent trinity of v. there is only one vehicle, the Buddha-vehicle, which leads to omniscience, 21, xxix, 40-59, 78-82, 88-91, 128-41; the three v., to attain the summum bonum, and the one Buddha-vehicle, 21, xxxiv; the three v. imitations of the Ārāmas, 21, xxxiv n, xxxvi; the threefold v. only used in times of decay to designate the one Buddha-vehicle, 21, 42; the Buddha Padmaprabha will preach the law by

means of the three v., 21, 66; the three v. of the disciples, of the Pratyekabuddhās, of the Bodhisattvas, only a device of Buddha's, 21, 78-82, 88-91, 134, 136 sq., 180-3, 189 sq.

**Veils**, *see* Hindrances.

**Veins**, *see* Arteries

**Velāmīkānī**: the wife of Bodhisatta Sudassana was either a lady of noble birth, or a V., 11, 287.

**Veluvana**, n. pl., 10 (n), 85, 87.

**Vemakitti**, for Prākṛit Vemakitti, Pālī Vepakitti, Sk. Viprakitti, a chief of demons, 21, 6, 6 n.

**Vena**, King, perished through want of humility, 25, 222; Niyoga arose in his rule, 25, 339, 339 n.

**Venā**, female disciple of Sambhūta-vigaya, 22, 289.

**Vendīdād**, contents of the, 4, viii-xii, lxx-lxxxvii; 87, 152-66, 152 sq. n., is pre-Alexandrian, 4, lxx sq.; its fragmentary character, 4, lxx; translated, 4, 1-241, quoted, 5, 239, 239 n., 245, 250, 259, 270, 274, 310, 317, 323, 323 n., 340 sq. and n., 342, 348, 356, 360, 18, xxix sq., 24, 331, 356; the revelation 'given against the Daēvas,' 81, 199 sq. n., 87, 156, 402, 446, considered complete by the writers of the Persian Rivāyats, 87, 481 sq.

**Vengantas**, a Brahman clan, Upasena of the, 36, 270, 270 n.

**Venudeva**, a name of Garuda, 45, 290, 290 n.

**Vepakitti**, *see* Vemakitti.

**Veracity**, *see* Truth

**Verāṅgā**, n pl., Buddha takes a meal there, and the gods moisten it with the sap of life, 86, 37 sq., 38 n.

**Verethraghna**, n. d., who wears the glory made by Mazda, 4, 221, 221 n.; invoked and worshipped, 4, 248; 23, 6, 10, 15, 17, 32, 34, 36, 38, friendship between Mithra and V., 23, 137, 139; in the shape of a boar, with iron feet, &c., 23, 137, 235, ten incarnations in which V. appeared to Zarathustra, 23, 231-8, powers given by V. to Zarathustra, 23, 231, 238-40; the Bahrām Yast dedicated to V., 23, 231-48, invoked in battle, 23, 242 sq., 246-8, his raven incarnation, 23, 294 sq.;

a conqueror of foes, 23, 327; V. the Ahura-given 'Blow of victory,' worshipped, 31, 265, 215, 219, 224, 309, 337, 337 n., 340, 348, 350, 385 sq., 391; 'slaying of Vritra,' victory, 32, 198.

**Vesālī** (Pali), Sk. Vaiśālī, the city of Magadha, 10 (ii), 188; Sārandada temple at V., 11, 4; Buddha at V., 11, 28-34, 40, 57, 59 sq.; 17, 108-24, 210; 19, 252-67; 20, 101 sqq., 189, 320 sq.; Buddha's followers spend the rainy season round about V., while he stays at Beluva, 11, 34 sq.; Buddha praises V. and its Ketiya, 11, 40; Buddha's farewell to V., 11, 64; 19, 282 sq. and n.; Dāgaba at V., 11, 134; the courtisan Ambapālī of V., 17, 105, 171 sq.; the Likkhavis of V., 17, 106-8; see also Likkhavis; council of V., 19, xi, xiii, xv; 20, 386-414; the place of Buddha's Nirvāṇa, 19, 277; Buddha sets out on a journey from Rāgagaha to V., 20, 98; a stronghold of Gainism, 22, xiii, xvi; Mahāvīra, a native of V., 22, 264; 45, 261

**Vesālīe**, i.e. Vaiśālīka, Mahāvīra called so, 22, xi.

**Vesavātīka Gana**, founded by Kāmarddhi, 22, 291.

**Veskō**, progeny, slain by Keresāsp, 37, 198, 198 n.

**Vessa** or Vessika, Pali for Vaiśya caste, 10 (ii), x. See Vaiśya.

**Vessāmita**, n. of a Rishi, 11, 172.

**Vessantara**, an earthquake caused by his unbounded generosity, 35, 170-8; why did V. give away his wife and children? 36, 114-32, etymology of the name, 36, 125 sq. n.

**Vessavāra** Kuvera, see Kubera.

**Vetāla**, a kind of ghost, kills him who does not lay him, 45, 105.

**Vetaraṇī**, see Vaitaraṇī.

**Vet/hadīpa**, n.pl., a Dāgaba at, 11, 132, 135.

**Vēvan**, among the preparers of the renovation of the universe, 18, 78, 78 n.

**Vibhu**, the hall of Brahman, 1, 276, 277.

**Vibhu-pramita**, a name of the hall in the city of Brahman, 1, 132 n.

**Vibhus**: Savitrī accompanied by Ribhus, V., and Vāgas, 44, 480.

**Vibhvan**, one of the Ribhus, 32, 343, 345, 44, 381.

**Vices**, conquered by King Ambaīsha, 8, 301-3; the v. of priests, warriors, husbandmen, and artisans, 24, 105 sq.; death better than v., 25, 224; about oppression and greed, 37, 105; four heinous v., 37, 177. See also Morality, and Sin.

**Victorious Ascendancy**, worshipped, 31, 197, 205, 209, 215, 219, 224, 340, 385 sq., 391.

**Vidadhahshu**, worshipped, 31, 349.

**Vidagdha Sākalya**, see Sākalya.

**Vidarbhī-kauṇḍinya**, n. of a teacher, 15, 119, 187.

**Vidārva**, or Vidāva: the white horse, the son of V., 29, 131, 204, 327; 30, 238.

**Vidas** (n. of a family), make five Avadāna cuttings, 12, 192 n.

**Vidast**, n.p., 5, 141.

**Vida/-gau**, n.p., 23, 219.

**Videgha**, see Māthava.

**Videha**: Videgha = V., 12, 104 n., 106. Mahāvīra lived as householder in V., 22, 194, 256.

**Videhadattā**, other name of Trisālā, 22, 193, 256.

**Videhas**, mentioned in the Sata-patha-brāhmaṇa, 12, xlii sq. See also Kāśī-Videhas.

**Vidhartri**: Agni addressed as V. or Bhaga, 46, 186, 190.

**Vidhātṛ**, a name of the Self, 15, 311; Vaiṣvadeva offering to V., 29, 86, 320, invoked at the house-building rite, 29, 347.

**Vidhātu**, Sraośha invoked against, 31, 304.

**Vidhura**, the Bodisat a wise man named V., 35, 288.

**Vidi-sravah**, n.p., 23, 215.

**Vidōtu**, Aēshma rushes along with, 23, 143; demon assaulting the embryo, 23, 183, 185, 187.

**Vidura**, has a discourse with Dhṛtarāshtra, 8, 136, 149 sq.; though born from a Śūdra mother, he possessed knowledge of Brahman, 34, 224, 228; 48, 338 sq.

**Vidut**, n. of a religious book, 42, xx.

**Vidyā**, Sk. t.t. 'knowledge,' 34, lxvii-lxxvi, 6, 152. See Cognition, Knowledge, and Meditation.

- Vidyādharaḡopāla**, founder of the Vidyādhari Sākhā, 22, 293.
- Vidyādhara**s, the palankin Kandrapabhā adorned with a train of couples of, 22, 197; a V. entered the mouth of a Dānava who had swallowed his wife, 35, 217; a V. committed adultery with a queen, was caught, and became invisible, 35, 217; enemies of the Dānavas, attendants of Śiva, 35, 217, 217 n.; souls of V., 48, 198.
- Vidyādhari Sākhā** of the Kauṭika Gana, 22, 292, founded by Vidyādharaḡopāla, 22, 293.
- Vidyākara**, a Brahman converted by Buddha, 49 (1), 191.
- Vidyāraṇya**, Upanishads efferred to by, 15, ix.
- Vigara** ('age-less'), 1111 in the world of Brahman, 1, 275-7; 34, lxxx n.
- Vigaya**, king of Dvāakāvatī, became a Gama monk, 45, 87, 87 n.
- Vigayadevī**, mother of Mandikaputra and Mauryaputra, 22, 286 n.
- Vigayaghōsha**, a Brāhmaṇa, converted by the monk Gayaghōsha, 45, 136-41.
- Vigayasutta**, t.c., 10 (ii), 32 sq.
- Vigñāna**, t.t., 'knowledge' or 'understanding,' a name of the individual soul, 34, lv1; 48, 214, 760; is the self-consciousness springing up in the embryo, 34, 404 n.; Baudhas maintain that only V exists, 34, 418; 48, 502, a name of the internal organ, 38, 48, 82; 'he who dwells in V', 48, 214, 279; external things only inferred from V. or ideas, 48, 500;—vigñānakora, vigñānamaya, he who consists of knowledge, the soul, 34, xxxviii, 66, 273, 38, 33; 48, 210, 213, 236, 384, 760. *See also* Understanding.
- Vigñāna Bhikshu**, acquainted with the Anugītā, 8, 197, 201-4.
- Vigñānaskandha**, Buddhist t.t., group of knowledge, 34, 402, 402 n., 426 n.
- Vigñānatman**, t.t., cognitional self or soul, 34, 70, 120, 124, 174, 329.
- Vigñānavādin**, t.t., an idealist, 34, li, 401, 418 n.
- Vigñānesvara**, quotes Medhātithi, 25, cxxi.
- Vihāras**, Buddhist monasteries: Ānanda went into the V, 11, 95 sq., 95 n.; rules about cleaning V., 13, 158-60, 20, 272-84, 294-8; V. allowed to Bhikkhus, 13, 173; built by laymen for Bhikkhus, 13, 302-5; on the furniture allowed in the V., 17, 27-31, 20, 163-9, 209, 216-20; storerooms for robes to be appointed by the Saṃgha, 17, 201 sqq.; fastened with a bolt, 17, 234; meaning of the word V., 17, 386 sq. n.; rules about cloisters (kāṇkama) and bathrooms (gantāghara) for the Bhikkhus, 20, 102-13, 103 n.; rules about pools and tanks for bathing, 20, 114 sq., on the building of privies in the Āiāmas, 20, 154 sq.; on the building of V. and other dwellings for Bhikkhus, 20, 157-63, 170-9, 189-91, 208-16; to give V. to the Saṃgha is the best of gifts, 20, 160; pictures in V., 20, 172 sq.; rules about the apportioning of lodging-places in V., 20, 200-6; why should V. be built for the houseless monks? 36, 1-4, why do Bhikkhus trouble about superintending buildings? 36, 92-6, King Milinda has a V. built, 'the Milinda Vihāra,' 36, 374.
- Vihārabhūmi**, *see* Holy places.
- Vikakṣhaṇā**, the throne in the world of Brahman, 1, 276, 277.
- Vikārabhūmi**, *see* Holy places.
- Vikarna**, a Kaurava, 8, 38.
- Vikāsa**, t.t., expansion (of intelligence), 34, xxix.
- Vikhanas**, *see* Vaikhānasa-sūtra.
- Vikitravīrya**, grandson of Samtanu, 49 (1), 138 n.
- Vilambā**, n. of a giantess, 21, 373.
- Viligī**, and Āligī, snake-deities, 42, 28.
- Vilikhat**, a demon harassing children, 30, 211.
- Village-boundaries**, contiguous in time of peace, 44, 306 sq.
- Vimala**, n.p., receives the upasampadā ordination from Buddha, 13, 110 sq.
- Vimala**, a Rishi, defeated by the love-god, 19, 149.
- Vimala**, n. of a Tīrthakara, 22, 280.
- Vimala**, n. of a Bhikshu, 49 (ii), 2.
- Vimala**, a world, in it the daughter

- of the Nāga-king Sāgara appears as a Buddha, 21, 253 sq.
- Vimaladatta**, n. of a king, 21, 380.
- Vimaladattā**, wife of King Subhavyūha, converted with all the other women of the harem, became afterwards a Bodhisattva, 21, 419-30.
- Vimalagarbha**, prince, converts his father Subhavyūha, 21, 419-30; is reborn as Bhaishagayārāga, 21, 430.
- Vimalānana**, the 7th Tathāgata, 49 (ii), 6.
- Vimalanetra**, the 48th Tathāgata, 21, 22, 27, 49 (ii), 6.
- Vimalanetra**, prince, converts his father Subhavyūha, 21, 419-30; is reborn as Bhaishagayārāgasamudgata, 21, 430.
- Vimalaprabha**, the 9th Tathāgata, 49 (ii), 6.
- Vimānas**, or palaces of the gods. Mahāvīra descended from the V. Pushpottara, 22, 190, 218; the Laukāntika V. are eightfold and infinite in number, 22, 195; Arishanemi descended from the V. Aparāgita, 22, 276, Rśhabha descended from the V. called Sarvārthasiddha, 22, 281.
- Vimatisamudghātin**, son of a former Buddha Kandraśūrāpradīpa, 21, 19.
- Vimokkhā**, Pali t.t., stages of deliverance, 11, 213 n. *See* Deliverance, and Meditation (b).
- Vināsp**, n.p., 5, 146.
- Vinatā**, Garuḍa, son of, 8, 90, 90 n.
- Vinaya**, 'Discipline,' rules of the Buddhist Order, taught under the head of Dhamma, 10 (i), xxxiii; Oldenberg's researches into the growth of the V., 10 (i), xxxiv; oral tradition to be considered as authority for the true teaching of Buddha, when agreeing with Scripture and V., 11, 67-70; regulations concerning putting and answering questions about V., 13, 262 sq.; the rehearsal of the V. of the Five Hundred at Rāgagaha, 20, 370-85; Upālī and Ānanda examined about V. regulations, 20, 374-7; discussion about the minor and lesser rules at the council of Rāgagaha, 20, 377-9.
- Vinaya-piṭaka**, its early date, 10 (i), xxxii; 13, xxi sqq.; the Dhammakappavattana-sutta in the V., Mahā Vagga, 11, 139; its divisions, and what it is, 13, ix; the Pātimokkha, the nucleus of the V., 13, ix-xix; 30, xxxiv; the Sutta-vibhanga contains an old commentary of the Pātimokkha, 13, xv-xix; the Sutta-vibhanga built up of three portions, 13, xviii sq.; the nature and contents of the Khandakas, 13, xix sqq.; the Parivāra-pāṭha, a later addition to the V., 13, xxiii sq.; peculiar use of the term Sutta-vibhanga, 13, xxx sq.; translated into Chinese, 19, xi-xiii; different copies of the V. brought to China from Ceylon and from Patna, 19, xxvi sq.; life of Buddha in the V., 19, xxvi-xxviii; on the division of the V. into Bhānavāras or Portions for Recitation, 20, 415-18, kept secret from laymen, 35, 264-8, 264 n., 265 n. *See also* Tipitaka.
- Vinayavāda**, *see* Philosophy.
- Vindādī-pēṣāk**, n.p., 5, 146 sq.
- Vindhya**, one of the princes of mountains, 8, 346.
- Vindhyakoshtā**, n.pl., the Muni Arāḍa lives on, 49 (i), 77.
- Vinirbhoga**, n. of an aeon, 21, 354.
- Vinītā**, n.pl., Rśhabha entered the state of houselessness in, 22, 283.
- Vijñāna**, *see* Consciousness, and Vigñāna.
- Vipaskit**, invoked at birth ceremonies, 30, 55.
- Vipassī**, a saint, afflicted with disease, 36, 10.
- Vipasyin**, the first of the seven Tathāgatas, 21, 193.
- Vipinīḍak**, 'the paederast,' one of the seven heinous sinners, 18, 218, 218 n.
- Viprabandhu**, one of the Gaupāyanas, 46, 415.
- Viprañitti**, n. of a teacher, 15, 120, 187. *See also* Vemañtri.
- Vipras**, satiated at the Tarpana, 29, 219. *See also* Superhuman beings.
- Viptak**, 'the pathic,' one of the seven heinous sinners, 18, 217 sq and n.
- Vipula**, the chief of Rāgagaha hills, 36, 55.

**Vīra**, a disciple of Asvaghosha, wrote a treatise on 'non-individuality,' 19, cxxiii.

**Vīrabhadra**, a Gavadhara of Pârsva, 22, 274.

**Vīrâṣ**, had seven sisters who were as wives to him, 18, 397 sq.

**Vīraṣang**, son of Tâṣ, 5, 132.

**Vīrâḡ**, Sk., name of a metre of ten syllables, 1, 59 n.; 26, 68; 29, 145; 41, 183, 196; 44, 65, 335, 335 n.; 403 n., 408, 418, 459, 46, 55; food identified with V., 1, 59 sq.; 30, 175; 43, 12, 38, 50, 54, 87, 204, 44, 291, 408, 418; resembles the sacrifice (with ten utensils), 12, 11, 11 n.; 44, 3; an incomplete V., 12, 390; 26, 374; wife of Indra, 15, 159; connected with Manu, 25, 141, 14; Somasads, sons of V., 25, 111; Soma is of V. nature, 26, 68; consists of thirty syllables, 26, 112; 43, 94, 385; 44, 291, 310 n.; water, the milk of Padyâ V., 29, 97 sq., 199, 274; 30, 129, 172; V. and Svarâḡ, 30, 167; the âtman puruṣavidha identified with the V. of the latter Vedânta, 34, cvi, cxxiii sq., Varuṇa gained the V. metre, 41, 40 n.; Agni is the V., 41, 183, 196, 297; 43, 70, 87, 204; in a list of gods, 42, 80; the shining female heaven (dawn), 42, 211, 667; begotten by the Brahmatârin (the sun), 42, 215, became Indra, the ruler, 42, 216; Prâṇa is V., 42, 219; Vâk V., daughter of Kâma, 42, 221, 593, tigers and two-year-old kine were produced in the form of V., 43, 38 sq.; the undiminished V. is the world of Indra, 43, 94; the sacrifice is V., 44, 3, 459; identified with Sîrî, beauty and prosperity, 44, 65; the meeting of the Agnihotra cow and the calf is the V., 44, 81; Indra learnt the V. from Vasistha, 44, 212; is this earth, 44, 212; Varuṇa is V., the lord of food, 44, 222; created by Pragâpati, 44, 310; is the metre belonging to all the gods, 44, 351; consists of forty syllables, 44, 403, 403 n., Puruṣa born from the V., and V. from Puruṣa, 44, 403 sq.

**Vīraga**, n. of the Buddha-field of the Padmaprabha, 21, 66, 68.

**Vīragâ**, river in the world of Brahman, 48, 648.

**Vīragâḡprabha**, n' of a Tathâgata, 49 (ii), 66.

**Vīrâṣpa**, son of Karesna, 23, 209.

**Vīrâṣa**, n. of a warrior, 8, 37, 39.

**Vīriyavat**, see Dhîra.

**Vîrôḡ** religion, perhaps Moham-medanism, 24, 127, 127 n.

**Vîrôḡana** and Indra as pupils of Pragâpati, 1, 134-42.

**Virtues**: penance, liberality, righteousness, kindness, truthfulness form the sacrificial gifts at a sacrifice performed in thought only, 1, 51; lists of faults and v., 2, 78; 8, 242 sq.; enumeration of v. in witnesses, 7, 49; fruits of v. lost by false evidence, 7, 51; v. included in the definition of knowledge, 8, 103; truth, straightforwardness, modesty, restraint, purity, knowledge - the six impediments in the way of respect and delusion, 8, 162, 162 n.; a man who is a friend of all, who moves among all beings as if they were like himself, who is self-controlled, pure, free from vanity and egoism, is released, 8, 246; day and night destroy the fruit of man's righteousness in yonder world, 12, 344; liberality, truthfulness, and sympathy are better than any penances, 14, 328; the triad of subduing, giving, and mercy taught as Da Da Da, 15, 189 sq.; chief v. in the different ages, 25, 23 sq.;—the four v., viz. truth, justice, firmness, and liberality, 10 (ii), 31; *virtue's the base*, 35, 53, 306; how v. is stronger than vice, 36, 144-57; v. is the place in which Nirvâṇa is realized, 36, 203 sq.; the categories of v. taught by Buddha, 36, 214 sq.; only the v. of a virtuous man are a place of pilgrimage, 49 (i), 74; v. according to Buddha's precepts, 49 (ii), 188; see also Karman, Pâramitâs, Perfection, and Sîla, — five v. of a righteous Zoroastrian, 4, 285-7, 286 n.; every man in this world may love v., 4, 295; of liberality, truth, gratitude, wisdom, mindfulness, and contentment, 24, 26; heaven the reward of v., 31, 390; origins of v. and vice, 37, 62;

five excellences, 37, 179; things to be amassed in youth, 37, 179 sq., merit and benefits of teaching v. to all, 37, 348-51, 354-5; virtuous deeds promoted by teaching v., 37, 372 sq., 377 sq.;—*it is virtue that moves Heaven, there is no distance to which it does not reach. Pride brings loss, and humility receives increase, this is the way of Heaven*, 3, 52, nine v. in conduct, 3, 54 sq., 221; *there is no invariable model of v., a supreme regard to what is good gives the model of it*, 3, 102; the five v., 3, 129, 466 n.; the three v., 3, 140, 144 sq., 144 n., 260, 260 n.; love of v., one of the five sources of happiness, 3, 149; bright v. more fragrant than the millet, 3, 232; the end of punishment is to promote v., 3, 254 sq., 260, 264; the cherishing of v. secures repose, 3, 409 sq., 409 n.; outward demeanour is an indication of inward v.: admonitions to practise them both, 3, 413-17; filial piety as the root of all v., 3, 462, 465-88, 466 n.; the ten v., 27, 379 sq.; virtuous men selected to take part in sacrificial ceremonies, 27, 409 sq., 410 n.; the ancient kings paid honour to the virtuous, 28, 216; wisdom, benevolence, fortitude, three universal v., 28, 313, v. is light as a hair, but few can bear its burden, 28, 329, 335; v. is the root, wealth is the branches, 28, 420, purity and stillness, the chief v., 39, 88; v. and wisdom become weapons of contention, when used with a view to display, 39, 204. *See also* Morality.

**Virūdhaka**, n. of a god, 21, 4; one of the four rulers of the cardinal points, pronounces talismanic words for the benefit of preachers, 21, 373.

**Virūpa**, n.p., 46, 42.

**Virūpāksha**, n. of a god, 21, 4; worshipped at the Tarpana, 29, 121, 149.

**Vis**, i.e. the Vaisya caste *See* Caste, and Vaisya.

**Visadha**, n.p., 23, 210.

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**Visākha** Migāramātā, the mother of Migāra, a pious lay devotee, 10

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**Viśālā**, n.d., worshipped at the Āgrahayana festival, 29, 131.

**Viśālā**, n. of the palankin of the Arhat Pārsva, 22, 273.

**Visaris**, *see* Vizaresha.

**Visasena**, *see* Vishvaksena.

**Viśeshamati**, one of the sixteen virtuous men, 21, 4; son of a former Buddha, 21, 19.

**Viśeṣas**, t.t., elements, 15, 313.

**Viśhavidyā**, Sk., science of venoms, 44, 367 n.

**Vishnu**, the god.

(a) In mythology

(b) In mysticism and philosophy

(c) Worship of V.

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**Vishnu**, Ārya, of the Mātara gotra, a Sthavira, 22, 294.

**Vishvukumāra**, elder brother of Mahāpadma, 45, 86 n.

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**Vishuvat**, t t, see Sacrifice (j).

**Vishvaksena** (Viśasēna), i. e. Kṛishṇa, the best of warriors, 45, 290, 290 n.

**Viśvātāritra**, n. of a chief Bodhisattva, 21, 284, 364, 367, 394, 442.



**Vispân-fryâ**, n.p., 5, 135, 135 n.

**Visparad**, or **Vispêrad**, studied by priests, 18, 153, 153 n.; translated, 31, 333-64, 335 n.; the V. service, 37, 170, 170 n.

**Vispa-taurvairi**, other name of Eredat-fedhri, 23, 226; Saoshyant, son of V., 23, 307.

**Vispataurvashi**, n of a holy woman, 23, 225.

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**Visvadhâyas**, 'all-sustaining,' mystic name of a cow milked at the sacrifice, 12, 179 n., 188, 188 n.

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- (a) The element w.
- (b) Sacredness of w.
- (c) The Ws. deified, goddesses

#### (a) THE ELEMENT W.

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- (b) In Indian law and custom.
- (c) In Zoroastrianism.
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- (d) W. in Gâna religion
- (e) W. in Zoroastrianism
- (f) W. in China
- (g) W. in Islâm

*See also* Abortion, Adultery, Daughters, Impurity, Marriage, Mother, Niyoga, Prostitution, Sexual intercourse, Widows, and Wife.

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### (c) W. IN BUDDHISM.

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veda, men get into the power of w., 45, 274; seduced by their senses and by w., men are born again and again, 45, 318; men whom w. do not seduce value Moksha most, 45, 330. *See also* Gains monks and nuns, and Gains nuns.

(e) W. IN ZOROASTRIANISM.

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(f) W. IN CHINA.

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<sup>c</sup>326 n., 332; an unfortunate w. who has been seduced bemoans her fate, 3, 437 sq.; a lady assures her lover of her affection unto death, 3, 440; those who exercise forbearance with the ignorant, learn even from w., 16, 65, 66 n.; ignorance and retirement are proper in w., 16, 100, 101 n.; rules for w. driving in a chariot, 16, 205, 206 sq. n.; 27, 96 sq.; male and female are separate, but they seek the same object, 16, 243; 'the firm correctness of a w., in peeping out from a door,' 16, 293; their work in the preparation of silk, 27, 36, 28, 16, 16 n., 223 sq.; rules of propriety in intercourse between male and female, 27, 77 sq., 105, 454 sq., 470; 28, 298 sq.; ladies who should not be called by their names, 27, 100 sq.; tie up their hair in mourning, 27, 129; selling of concubines, 27, 145; mourning costume of w., 27, 156; w. paying visits of condolence, 27, 163; 28, 166; places of men and of w. at the funeral, 27, 175; on the roads men take to the right, w. to the left, 27, 244; their part in the ceremonies connected with the silkworm rearing, 27, 265; regulation of w.'s work, 27, 278, 278 n., 303, 435, 479, 28, 431; deer and w. sent as tribute to the ruler, 27, 433, 433 n., the strong and the weak, 27, 440; *the w. follows (and obeys) the man.—in her youth, she follows her father and elder brother, when married, she follows her husband, when her husband is dead, she follows her son. 'Man' denotes supporter. A man by his wisdom should (be able to) lead others*, 27, 441; education of girls, 27, 477, 477 n., 479; w.'s dress, 28, 15 sq.; at festival meals w. do not remove the dishes, 28, 20; different mourning for males and females, 28, 44; the positions and functions of male and female, 28, 62; distinction between males and females, 28, 104; a man not to die in the hands of w., nor a w. in the hands of men, 28, 173; a man considers the head the most important to him, a w. the waist, 28, 389; the female overcomes the male by her stillness, 28, 32, 104; the members of

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(g) W. IN ISLĀM.

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#### **Works, or Actions.**

- (a) Good, useful, holy w.
- (b) Knowledge or devotion, and w.
- (c) Results of w., retribution

#### **(a) GOOD, USEFUL, HOLY W.**

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- (a) Views about this w. (cosmology) and worldly existence
- (b) Origin, dissolution, and renovation of the w.
- (c) Two, three, and more worlds

(a) VIEWS ABOUT THIS W. (COSMOLOGY) AND WORLDLY EXISTENCE.

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**Yoga-sāstra**, or Yoga-smṛiti, system of Yoga philosophy: Viṣṇu-smṛiti knows Y. and Sāṅkhya systems, 7, xxiv, xxviii; propounded by the Bhagavadgītā, 8, 23; reference to Sāṅkhya and Y. in the Bhagavadgītā, 8, 27; quoted in the Anugītā, 8, 210-12, 215, 226; Nīlakanṭha refers to it, 8, 251 n., 252 n.; Prāṇāyāma and Pratyāhāra in Y., 8, 266 n.; refuted, 34, xlvii, 50, 296-9; 48, 412 sq.; teaches a Lord in addition to individual souls, 34, 15 n.; assumes a pradhāna, as the independent cause of the world, and the 'great principle,' &c., as its effects, 34, 296; in giving rules for the condition of the wandering religious mendicant, agrees with the Veda, 34, 298; Y. and Sāṅkhya-system maintain duality, do not discern the unity of the Self, 34, 298; on the Y. system the Lord acts as the ruler of the pradhāna, and of the souls, 34, 434 sq.; the five functions of the manas known from it, viz. right knowledge, error, imagination, slumber, and remembrance, 38, 90; teaches different sitting postures, 38, 350; Y. and Sāṅkhya are mere Smṛiti, not of scriptural character, 38, 381; books on Y. treat of the connexion of one soul with several bodies, 38, 414; supports the Vedānta texts, 48, 412 sq.; proclaimed by Hiraṇyagarbha, 48, 413; in the Mahābhārata, 48, 529-

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- Yu**, founder of the Hsiā dynasty, and of the hereditary monarchy, 3, 13, 19; credibility of 'the Tribute of Y.' in the Shū, 3, 13-19; labours of Y. in coping with the inundation, and his work for agriculture and civilization, 3, 16-18, 57 sq., 60 sq., 63-76, 309, 312, 395; married in Thū-shan, 3, 17, 60, 60 n.; date of his reign, 3, 23; in spite of his refusals, appointed to be his successor by Shun, 3, 37, 48-51; 27, 396; 39, 181 n., 315, 359; 'The Books of Y.' in the Shū, translated, 3, 37-62; meaning of the names of the Great Y., 3, 46, 46 n.; 'The Counsels of the Great Y.' translated, 3, 46-52; 'The Tribute of Y.' translated, 3, 63-76; 'The great plan' first given to Y., 3, 138, 140, son of Khwān, 3, 140; made all about the southern hill manageable, 3, 369, 369 n.; mountain of Liang made cultivable by Y., 3, 426; helped by Yī, Y. brings the lord of Miāo to submission, 3, 51 sq.; conversation between Kāo-yāo and Y., 3, 53-6; the cautions to kings of the Great Y., 3, 79 sq., one of the six great men, 27, 366; assessor at

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